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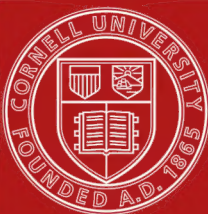
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EUDEMON



EUDEMON

SPIRITUAL & RATIONAL

*THE APOLOGY OF A PREACHER
FOR PREACHING*

BY

DAVID NEWPORT

AUTHOR OF "INDICES, HISTORICAL AND RATIONAL," AND
"THE PLEASURES OF HOME"



PHILADELPHIA & LONDON
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PREFACE

THE title to this book—Eudemon—is used as a synonyme to express its object and intent. The word is said to first occur in the writings of Aristotle. His great master Socrates used the term dæmon, or oracle, to designate the power which influenced him as a philosopher. The term dæmon ~~Christians wrested from its true meaning in the Greek, which sig-~~

ERRATA

Page 21, next to last line, change twenty-fifth to *twenty-fourth*.

Page 193, line 29, change hear to *bear*.

Page 433, line 31, change Creator to *creature* and creature to *Creator*.

of the gospel of Eudemon. "An apology, because all men know of the angel of good in man, *therefore* they esteem preaching "foolishness," to use the language of the Apostle; and, paradoxical as it may seem, they have persecuted unto death the most eminent preachers of truth, notably Socrates, Jesus, Bruno, and De Molionos.

My scriptural exegesis needs no apology since the admission of Charles A. Briggs as a minister in the Episcopal Church. His exegesis is similar to mine as regards scriptural compilation, and in what he terms "pseudonymous" scriptures.

He says, "Nearly every profound thinker, since the days of Socrates, has been obliged to pause in his work and defend

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“Thy *dæmon* (that is, thy spirit which kept thee) is
Noble, courageous, high, unmatchable.”

Thus, I have termed my book an autobiography, as herein. I had not intended its publication during the term of my natural life, but now having entered my seventy-eighth year, standing upon the portals of a new century, have concluded so to do, as an apology, to describe how I became a minister of the gospel of Eudemon. An apology, because all men know of the angel of good in man, *therefore* they esteem preaching “foolishness,” to use the language of the Apostle; and, paradoxical as it may seem, they have persecuted unto death the most eminent preachers of truth, notably Socrates, Jesus, Bruno, and De Molinos.

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himself, like the Apostle Paul, against those ‘dogs’ and ‘evil workers who tormented him.’” Charles A. Briggs here alludes no doubt to his ecclesiastical trial by the Presbyterian Church.

No; Truth needs no apology, for the Spirit of truth is her eternal vindicator.

And this my book is an attempt to reconcile faith, not to divide it,—so far as a *description* can meet the end in view, as all books are only descriptions of a thing, and not the thing itself. Its author has tried to set forth the thing itself in a recorded experience of which all religions agree,—viz., that we have within us an inward monitor which guides our life correctly; in other words, that the human ego and inward life—the “I am” of humanity—is capable of being in correspondence with Infinite Intelligence, which is continually present and never absent from any one of us. Let no one be afraid to read this description, because I have set aside many trifles and redundancies, which have ever tended to prevent men from agreeing upon the “one thing needful.” The author is now considerably past the age allotted by the psalmist to men, and stands in full view of that supreme event of life which men call death, and he thinks that he has as good a right to tell the spiritual world as material science has to tell the material world. And to this Professor Huxley, speaking for science, gives his assent. Now, science is the knowledge or verification of things,—of what we *do know* concerning them. So I have attempted to set forth in this volume by way of description only, and not by way of life,—for the letter killeth,—it is the spirit only which can give life. I have attempted to set forth, I say, in this imperfect way, my testimony to that “I am” principle in the human soul which is the only way, the truth, and the life which will guide men out of the various trifles, traditions, and *et ceteras* into the peace and rest reserved for the children of God in this life, as well as in the life to come.

There are only two factors in religion,—our mortal powers

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and the Infinite power. To assert the contrary of this is clearly an impudence and an impertinence to both God and man, the grand problem of life being to make these two factors ONE, as Pythagoras taught, in figures,—thus, that the unit always accompanies its numerical! Or as Tennyson has expressed the same thought, in his beautiful rhyme,—

“Speak to Him thou for He hears, and spirit with spirit can meet—
Closer is He than breathing, and nearer than hands and feet.”

In the conclusion of this preface I will say that some one in looking over the pages of this book may conclude that its author is a mere emotionalist. Here I beg leave to say that he is a practical and successful business man, whose watchword is *attention* in all things.

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AT various times in my life I have kept memorandums of various states and conditions of my mind, and in their perusal in after years, even in worldly affairs, I have found considerable advantage. And now in the autumn of existence, when I feel so great and so increasing a desire for divine life, which alone can satisfy the wants and cravings of the immortal nature, I again feel that it might be the means of strengthening me in the conflicts of time frequently to note down thus the feelings and exercises of the soul, and also to narrate some of the particulars of my life.

I was born on the 18th of 12th mo. 1822. My ancestors for some two hundred years were members of the Society of Friends,—the Newports, Woods, Ellisons, Rodmans, and Barkers being immigrants some two centuries since from England, settling mostly in the first place in New England and New Jersey. My parents' names were Jesse W. and Elizabeth Newport.* The latter was a favored minister in the Society of Friends, who received and was faithful to the visitations of divine grace in early life, and is favored at this time, though confined to a bed of sickness and suffering, with that holy faith which is to her the evidence of immortal life.

I also in the morning of my days was the recipient of the seed of the kingdom, but the seed fell as upon "the way side, and the fowls came and devoured them up." The Heavenly Husbandman, however, continued His gracious visitations to my soul, and I was in a good degree preserved in what the

* For Genealogy, see page 512.

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world calls morality; but this condition fell far short of the divine requirements, though I can truly say that in the various and many aberrations wherein I have erred I have ever found the Eternal to be a tender and loving Father, a reprover for excess, and approver of faith and fidelity in His reasonable requirements, and His inward law of light and of love.

It was not, however, till my seventeenth year that I could say, "I believe. 'Tis Thou, God, who gives, and I who receive. In Thy will alone is my power to believe." And thus by His grace and favor was there a conjunction and connection formed between His word in my heart and intelligence and Himself immediately and directly, and I could say from knowledge, "Abba, Father."

On the 8th of 4th mo. 1847, I was united in marriage to Susan, the daughter of Abel and Susan Satterthwaite, of Abington, Pennsylvania, and engaged in the farming business.

Upon the question of slavery I had ever felt a warm interest, and in 1847 was one of seven who felt it right in Mooreland township to vote at the Presidential election for the Free-Soil candidate, and upon the success of Lincoln in 1860, and the commencement of the Rebellion, I received the appointment of collector of internal revenue for the counties of Montgomery and Lehigh, which office I held till 1st mo. 1866, and during my official term, in which time I collected about \$2,500,000, I felt bound to discharge my duties in a conscientious manner.

In the spring of 1866 I removed from Norristown to my farm in Abington Township. I had been in the habit of attending the meetings of the Society of Friends when it seemed convenient; but about this time I felt constrained to increased diligence in this respect, particularly on First-days and Monthly Meetings, which I consider the most important meetings of the Society. I also felt it my duty to occasionally participate and to speak in business meetings, and especially

THE SCRIPTURES

in the Yearly Meetings of 1870 and 1871, held at Philadelphia. In the latter I took a somewhat active and prominent part, which gave, no doubt, some offence to many tender minds, not only in the public meetings, but also in the committee on epistles, in consequence of the view that I took of the Scriptures.

During the preceding winter I had written, from a sense of duty, a small volume entitled "Indices Historical and Rational to a Revision of the Scriptures," which was published during the ensuing spring. That work is before the public, and I can see nothing in it particularly objectionable, and can truly say that during the winter in which I was engaged on it, I experienced a renewed flow of the Father's love; this was particularly the case at meetings of worship, which I now attended quite regularly, which reasonable duty I felt incumbent upon me. In one of these, a meeting on Fifth-day, I was most feelingly and encouragingly addressed by my friend, Sarah T. Betts, though neither she nor any but one other person knew that I was engaged upon or intended the publication of any book, as I felt it right to keep this subject to myself. There are several corrections in "Indices" that I would like to make, but as regards the general conclusions in it I am disposed to think that I was correct, and find that many enlightened minds are in unison with my own. I have felt much encouraged by a letter received from Benjamin Hallowell, in which he says,—

"There appears to me to be nothing in thy Book to disturb any mind that is not under the influence of prejudice and superstition, and who *loves these more than the Truth*. To me the general views thou advance are not new. They have been mine for years, as my Good Father knows; and so far from condemning, He rewards me with an increased flow of His Love, for accepting Truth in the place of Error and Superstition, and *trusting* the conviction which *He has sealed upon my Conscience*, as the *highest authority for me*."

In another letter to me he says, upon the subject of the Scriptures, quoting a sentence that had been omitted by the

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editors of the *Friends' Intelligencer* in an article to that paper, page 370,—

"I repeat, emphatically, that any Scripture, or any interpretation of Scripture, which comes in direct conflict with those truths, and that reverential consciousness of Deity and His attributes, which are impressed, as I believe by God Himself, upon my spiritual being, I find it to be not only my privilege, but my *solemn duty wholly to reject*, the same that I would in a Treatise on Astronomy, or any other Natural Science, which, although it contains many valuable truths, there should mingle some statement of things, as the speculations of Ptolemy, the vortices of Boscovich, or the Systems of Tycho Brahe, which are now known to be untrue. This I regard as fulfilling the wise and comprehensive injunction of George Fox,—'Mind the Light.'"

This was also the view of Elias Hicks, as will be seen in the following extract from a letter to Phebe Willis, dated 5th mo. 19, 1818:

"Among subjects, I have been led, I trust carefully and candidly, to investigate the effect produced by the book called the Scriptures since it has borne that appellation, and it appears, from a comparative view, to have been the *cause of fourfold more harm than good to Christendom*, since the apostles' day, and which I think must be indubitably plain to every faithful, honest mind that has investigated her history free from the undue bias of education and tradition. When the professors of Christianity began to quarrel with, and separate from, each other, it all sprung from their different views and interpretations of Scriptures; and to such a pitch did their quarrels rise that a recourse to the sword was soon deemed necessary to settle their disputes."

Again, in the following extract of a letter written by Elias Hicks, dated 2d mo. 16, 1825, he says,—

"There is certainly a very great inconsistency in the professed belief of far the greater part of the inhabitants of Christendom, and indeed many in our society, all which has been produced through blind tradition, in which they have been driven to believe that not one sentence in the book called the Bible, however inconsistent with reason and truth, is to be called in question, but to be taken on trust, right or wrong, although if rightly examined under the guidance of truth and right reason, many incongruities and errors would be discovered.

"And many very fatal ones, as respects the true interest of mankind, for if it is not so, from whence has risen all the strife, different sentiments and opinions, animosities, quarrels, wars, bloodshed, and a flood of other evils, all of which arise principally from the different views and

REASON GOD'S GIFT

opinions that men have about what is contained in the history of the Bible, and which disturbances will never come to an end, until the Bible is brought down to its right standard, as all other books, a mere history of past events, and which every man has a right to read, and consider, and judge of, as he does other histories; and when this comes to be the case the Bible will be more generally read, and become more useful than it ever has yet been."

In another letter to Moses Brown, dated 3d mo. 30, 1825, he further explained, when he was accused of contradicting himself. After expressing sentiments like those I have just quoted, he says,—

"And yet, at the same time, may the Scriptures not be rightly used under the guidance of the Holy Spirit? But if abused, like every other blessing, they become a curse. Therefore to those they always do more hurt than good; and thou knowest that these comprehend far the greater part of Christendom."

"Thus the reverent and enlightened mind who receives Him in the way of His coming can read the ancient conceptions of mankind, whether in the Scriptures of the Jews, the Christians, or the Vedas; the Avesta, the writings of Seneca or Plato, or on the monuments of Egypt or Babylon; with a grateful interest that they have been preserved from the tooth of time. He will not, however, build his faith upon them, for then *his faith becomes as the faith of others; it becomes a superstition, which in the end will but blind his spiritual vision and blunt the perceptions of his soul.*"*

Reason and just criticism I do not find to be my province to banish from the domain of theology. Reason is God's gift to man, which it is his duty wisely to employ, ever remembering that our feelings have their truths; but that spiritual truths are demonstrated to us by reason becoming co-operative with the spiritual nature, or with the "spiritual body." Thus reason's *totality* is divine, and when thus employed is *one* of the pillars in the Lord's house. "The servant abideth not in the house for ever: but the Son abideth ever. If the Son, therefore, shall make you free, ye shall be free indeed."

* Indices, Historical and Rational, p. 213.

And thus, as Elias Hicks so justly observed, "Belief is no virtue, and unbelief is no crime." That is, a mere outward assent can avail us nothing, for we cannot truly believe unless it is through and by conviction through the divine light *operating in us*. We then *feel the truth; we are conscious of it*, and we therefore implicitly believe it. We understand it, for it is impossible for us to believe anything which we cannot comprehend, as Paul has so justly observed: "How shall he that occupieth the room of the unlearned say Amen at the giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified. . . . I had rather speak five words with my understanding, than ten thousand in an unknown tongue."

To-day, as I was employed in my daily concerns, the opening presented itself to my mind: God does not diminish Himself as He repeats Himself. Thus, as in a flash of heavenly light, was I again confirmed in my previous convictions, for as Seneca has so wisely said, "A thing is never too often repeated which is never sufficiently learned." And I cannot be too sufficiently thankful to the Good Father for the continual evidences of His love to my soul, for I can truly say that since I have yielded to truth's requirements, I have found *infinitely* more pleasure in His service than in all else besides!

What is written herein I hope will be viewed not as destructive, but as eminently constructive of Scriptural truth. "Believe," says Origen, the great teacher of Alexandria,—he whose proper name is said to mean the "Son of Light,"—"and then thou shalt find beneath the imaginary offence a full source of profit." He meaning that scriptural difficulties may be useful intellectually as well as morally, and speaks of "stumbling-blocks and stones of offence in the sacred records," so that the divine sense may be discovered therein. For, as he says, "Christ, the Word of God, was in Moses and the Prophets, . . . and by His Spirit they spake and did all things." He warns his readers against the corporeal mean-

T. CLARKSON TAYLOR

ings, which he considers as often self-contradictory, useless, and unworthy of God.

During the fore part of the summer of this year, 1871, I was powerfully impressed that it would be my duty to speak in meetings for worship. The demonstration was clear to my feelings that the precious seasons of divine favor, which it had been my lot to enjoy for many months past, would be mine no more if I yielded not to the heavenly requirement; but it was most humiliating to my feelings thus to appear before my friends, and for several weeks I was alternately covenanting and doubting, so that my health, not generally good at this season of the year, became very much impaired, and the flesh seemed to be literally leaving my bones. It appeared that life itself would yield in the struggle between a sense of duty and that slavish fear of man that had taken possession of my mind. So great was this that it seemed that I could not have arisen unassisted from my seat in the congregation of the people, and on the occasion of my first appearance as a minister I was, or seemed to be, literally raised upon my feet by an influence that was beyond my control. Not only on this occasion, but also subsequently, *when I was faithful* to the Divine Anointing Power, which I believe can only rightly qualify for truth's service in this capacity, I experienced a renewed feeling of the Father's love pouring the balm, and the oil, into my afflicted soul.

1871.

11 mo. 24.—By to-day's paper I received intelligence of the death of T. Clarkson Taylor, from rupture of the splenic artery, in the forty-seventh year of his age. This departure to another sphere I feel to be a great loss to society, particularly to the Society of which he was so able a minister, and so honest and fearless in the expression of his truly enlightened sentiments. The impression that his sudden demise made on my mind was, Be thou faithful and watchful in those things that are committed to thy charge, having faith

in the ancient promise, "Thou wilt keep that man in perfect peace whose heart is stayed on Thee, because he trusteth in Thee."

II mo. 9.—The Quarterly Meeting held to-day was an encouraging one, and the presence and testimony of Daniel H. Griffin, of New York, was particularly grateful to my feelings, as also to Friends generally. I was led, as I believe in the truth, to advert to the sentiment advanced by him encouraging Friends "to be that which the Father would have them to be."

II mo. 12.—In to-day's meeting Anthony Livzey announced that at my request he desired the members who were in the habit of neglecting the attendance of our meetings be invited to meet with us on next First-day. I had a small opening in reference to this subject, and in faith mentioned the concern to him, to feel after it, and to speak of it, should he see it right, to a few Friends, as I seemed to be directed to him and to Jacob P. Tyson. He finding Friends uniting in extending the invitation, so requested them as above stated.

II mo. 18.—I have felt, in view of to-morrow's meeting, a great sense of weakness and a great fear "lest that by any means, when I have preached to others, I myself should be a castaway." And I also felt the concern that Paul expressed when he said that he kept under his body, and brought it into subjection. To be truly temperate in all things, for plain and simple diet, and abstemious even in that, tends to spiritual elevation and clearness of perception. Oh, that in all things I may realize the simple and comprehensive injunction of Jesus, "Watch!" For I can truly say that the solemn prayer of Thomas à Kempis is also the greatest, the fondest, and the nearest desire of my heart:

"O God! who art the Truth! make me one with Thee in everlasting love! I am oftentimes weary of reading, and weary of hearing, and weary of writing. In Thee alone is the sum of my desire! Let every teacher be silent! Let the whole creation be dumb before Thee: and do Thou only speak to my soul!"

PRAYERFUL SILENCE

The dispensation and office of a minister of the Gospel is a very humiliating one; at least, it has been so to me,—to that sense of pride that seemed engrafted in my hard nature. I most sincerely hope that whatever may be my lot in life, I may be preserved in humility, and that my dwelling-place may be in the green grassy vales of religious experience, for, as Job Scott says, on the lofty mountains often reign barrenness and desolation. And the trials and deep baptisms to which I have been subject I plainly see have been calculated to deepen my spirit at the root of life. For it was shown to me that I must endeavor to so live as if each day was to be my last in this sphere of action; and my mind is altogether in the dark as to whether time is to be measured to me in a shorter or longer probation in this stage of existence.

II mo. 20.—To-day's meeting was a large one, in consequence of the request and invitation given at last First-day's meeting. My heartfelt desire was that my place might be in silent travail of spirit; but no sooner had I taken my seat than I was introduced into a state of truly golden silence, and it was made clearer to me than ever before that of all the states and conditions of mind that can by any possibility be ours in this state of existence, this state of silence before God is the most desirable. To feel Him to be near to us as a living presence is a state of blissful beatitude indeed! And I was led very unexpectedly to thus express myself, at considerable length; and when I sat down I felt a great fear that I had used too many words; but directly there came the same feeling that I felt before I arose,—a condition of mind in which silence was indeed golden. (I speak not of the form merely.)

Thus I expressed myself that it was only out of a living experience and through prayerful silence, that speech could be evolved that could be helpful to either the speaker or to his auditory in a religious meeting. I was encouraged by that worthy elder Anthony Livzey acknowledging to me that I had been rightly led in desiring Friends to attend the meeting by the pointings of truth, and that it had been so demon-

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strated to him in the meeting to-day. This testimony was confirmatory and consoling to my soul, for I feel so low and poor in spirit and so fearful of taking a wrong step in matters of such deep concernment.

After I came home from meeting, and although I felt conscious of having kept very near to my Guide, yet I passed a very uncomfortable evening. I awoke at an early hour in the morning, when I discovered what it was that had so influenced me, and that the baptism into which I had been introduced was not so much on my own account, *as I had feared*, but it was made manifest to my mind that the various conditions of the meeting had exerted a depressing effect over me, for "the spirits of the prophets are subject to the prophets."

I plainly felt two conditions, one of indifference, unbelief, and doubt, and that other condition which found voice in the meeting of a traditional, historic, and second-hand faith, which is of a *mixed* character, and I also clearly saw that if I remain faithful, and if my life were spared, that I would have to bear a testimony against that form of superstition which would make obeisance before, and uplift the magic of, a Name, as Peter the Hermit did the nails and remnants of the *true cross*. This was not the spirit of the psalmist when he said, "My soul thirsteth for God, for the *living* God;" or of Jesus when he said, "God is not the God of the dead, but of the *living*."

But let me not give too great attention to mere theory, for the times demand that our Society, the interests of which are so near and dear to my heart, should rather disparage mere dogma in the practical illustration and interest of that principle and foundation which ever remain eternally beautiful, true, and good; that faith which refers Jesus to his spiritual manhood, and fully vindicates that blessed freedom which the truth gives. At the same time I clearly see that great fallacy of the Christian world which practically ignores the universal and permanent, the germ of all things, and insists on names

JESUS OF NAZARETH

and forms and methods and plans, which subsist only through the seed. Paul expresses this view when he said, "Therefore leaving the principles of the doctrine of Christ, let us go on to perfection; not laying again the foundation of repentance from dead works, and of faith toward God." It was illustrated by Jesus, as is recorded, when he said, "Upon this rock I will build my church." That is his own spiritual manhood,—viz., not the revelations of "flesh and blood," "but [the revelations] of my Father which is in heaven." Again, when he said to the tempter (*i.e.*, the promptings of ambition), "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Deut. viii. 3; Matt. iv. 4; Luke iv. 4.)

This *faith* can never be lost in any personal phenomenon or historical application. Though Paul in the ebullition of feeling may designate the power he felt by the name of Jesus of Nazareth, or by Murat imitating the precedent of the crusaders of old, in thinking that the Virgin Mary was transfigured before him as he rode into battle where death was reaping so great a harvest around him. A counterfeit establishes the genuine!

"Change is of man; the old and new
Belong to man alone;
The Infinite alone is true,
Eternal truth is one!"

Much safer is it to follow the example of the Anointed Son of God, Jesus of Nazareth, who ascribed all power, and all dominion, to his and to "OUR FATHER, WHICH IS IN HEAVEN," his truly divine thoughts, acts, "words," "doctrine," all to Him, and to His Name; who, when physical death was drawing near, piously commended his soul to the God of his being,—“Father, into thy hands I commend my spirit.” And who instructed his friends that “it is not ye that speak [when under divine influence], but the Spirit of your Father which speaketh in you.” Thus we can humbly say in truth with the prophet Isaiah, “Thou, O Lord, art our Father,

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our Redeemer ; thy name is from everlasting." And we may come to know with Job that our Redeemer "liveth," and experience that the thirst which David felt for the "Living God," may be satisfied in the fountain of living waters ; thus we can know redemption from our selfishness, and come to understand that this is a daily work, for

" The manna gathered yesterday
Already savors of decay."

At the residence of my friend Henry W. Ridgway I met with Cyrus Pierce, whom I took to his home in Bristol in my conveyance. He is truly a wise man, and it is gratifying to see the activity that he exhibits both in mind and body at such an advanced age.

11 mo. 27.—Attended Bucks Quarterly Meeting. It being Thanksgiving Day, a great concourse of people assembled, and a considerable portion of the labor seemed allotted to me. I was powerfully wrought upon, and felt an humbling sense of my own insignificance. Self was utterly lost in that great love of eternal goodness which filled my cup to overflowing.

12 mo. 1.—Devoted a portion of the day in the study of Paul's letters to the Thessalonians. Biblical scholars now agree that these epistles were the first written of the New Testament literature. They exhibit the most exalted friendship, though they appear to have been hastily yet not carelessly written. They are very clear and lucid in statement, and prove Paul to have been an extraordinary man, and that his opinions are entitled to much consideration on many subjects ; but they also show that he was greatly mistaken in his view of the second advent of Jesus, of which he was as firm a believer in A.D. 53 as was William Miller in 1840-41. His error proves that he was not infallible, neither does he claim to have been so. He was led into this opinion in common with the early Christians, and from which they were slow to recede ; and not only from this delusion, but from all others, must the true catholic church leave behind, progressing on

THE SECOND ADVENT

towards that perfect faith, the standard of which is forever high advancing.

The genuineness of the second of Paul's letters to the Thessalonians has been questioned by some, on account of the view in ii. 2, 3, in which the second advent of Jesus seems to have been postponed a little till "the man of sin" be first revealed. But the evidences of the genuineness of both letters is generally conceded, because of the style and the similarity of the modes of thought and expression. Paul is evidently comforting his friends in 2 Thess. ii. 2, "That ye need not be soon shaken in mind or be troubled," etc. The disagreement between these letters is to be set down to the vague character of the second advent speculations into which Paul was led, and also to the great unsteadiness of our imperfect natures as has been exhibited in the different epochs in which millennium speculations have obtained credence.

The Ebionites, the Nazarenes, and the Cerinthians all strongly advocated it. The early fathers of the church also declared themselves in favor of this doctrine. From the fifth century millenarianism began to die out. It was temporarily revived at the close of the tenth century. The Reformation in the tenth century gave a new impulse to these views. In Germany and in England many sects advocated the speedy advent of Jesus. The "catholic apostolic church" of Edward Irving laid great stress on the belief that the kingdom of glory was very near. Such thoughts lie at the foundation of Mormonism (the Latter Day Saints, as they call themselves).

As late as Jerome's time, who did not believe in this view himself, yet did not dare to condemn it, in consideration of it having been advocated by such men as Paul, Peter, Papias, Justin, Irenæus, and Tertullian, the same difficulty which existed in those ancient times continues to exist in these our days likewise. If the great teacher of Nazareth is the author of the sayings in the twenty-fifth chapter of Matthew, and if the language there is to be literally interpreted, then,

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of course, he was involved, as Ross Winans, in his "One Religion: Many Creeds," p. 341, has pointed out, in the limitations of the Second Adventists of the near-by day; and the difficulty of understanding Matthew xvi. 28 metaphorically is, indeed, very great, as herein it is written that there were those present who should not taste of death until they witnessed the Son of Man coming in his kingdom.

The outward views of the disciples and apostles in Paul's time are not wonderful when we consider that upon the last night which Jesus spent on earth there was "a strife among them, which of them should be accounted the greatest" in the kingdom of heaven. How beautiful was the answer: "He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve." (Luke xxii. 24.)

In Matthew xx. 20-24 there is a somewhat different version from that given in Luke. The mother of Zebedee's children it was who desired that her sons should "sit, the one on thy right hand, and the other on the left, in thy kingdom." To the query of Jesus they answered that they were all able to drink of the cup, and be baptized with the baptism which he was baptized with. The answer was very significant: "Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, *is not mine to give, but it shall be given to them for whom it is prepared by my Father.*"

Again, we find Peter, long after the demise of Jesus, after having listened to the wonderful words of wisdom which dropped from his lips; after the day of Pentecost; after the martyrdom of Stephen and the conversion of Paul, still clinging with great tenacity to the faith of his fathers, refusing even to be convinced by "a voice" from heaven: "Not so, Lord; for I have never eaten anything that is common or unclean." And notwithstanding "the Voice spake unto him again the second time, What God hath cleansed, that call not thou common," yet we read "Peter doubted," and it required the instrumentality of "Cornelius, a centurion of the

ABNEGATION OF SELF

band called the Italian band," to convince him of that self-evident proposition and lead him to say, "Of a truth, I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him." But such is the force of education and the power of tradition, that fourteen years after this event we find Paul in the Galatians speaking of the outward views of Peter, for at Antioch he says, "I withstood him to the face, because he was to be blamed."

That Jesus was misunderstood by his friends even during his short ministry is very evident, and after he left them, in the record which in part they left they had perpetuated many of the errors into which they had fallen in relation to his person, his teachings, and his mission. Yet, notwithstanding these errors, the truth is plainly legible, and we can very closely approach to an exact estimate as to what he really taught, just as in physical science we can determine the relative and exact proportions of any compound in nature; as the comparative anatomist can demonstrate a structure by a single bone, so can we determine and sift by a careful and critical analysis the proportions of historical truth in the four records of the life of Jesus. In knowledge there is safety ever to be found, so in ignorance is danger ever to be apprehended, even though it be clothed in the angelic habiliments of radiant white! "Buy the truth, and sell it not; also wisdom, and instruction, and understanding."

In common with the ancient sages, and in accordance with that divine principle which is given to every man to profit withal, Jesus sought to impress on the minds of his friends the necessity of an abnegation of self and a renunciation of ambitious hopes and mutual jealousies. The truth was his meat and his drink, for it he was born and for it would die. "I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I always do those things that please him."

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Again, "The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works."

"My doctrine is not mine, but his that sent me. *If any man will do his will*, he will know of the doctrine, whether it be of God, or whether I speak from myself. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him."

The more and more that we experience faith in the divine principle as it is unfolded in the inner consciousness of our being to illuminate the understanding, so that these elements of our nature can become mutually reflective and co-operative, the more and more will we come to understand the divine mission of that faithful Son of the Highest. As we strive to fulfil the will of our Good Father, we shall not only come to understand the doctrine that Jesus taught, but also to comprehend that the relation which he bears to us is that of a brother beloved,—"*For whosoever shall do the will of God*, the same is my brother, and my sister, and mother."

12 mo. 3.—Attended Germantown Meeting to-day, and went home to dinner with Jonathan Rittenhouse; he is much experienced in the root of spiritual life, and is much pained with those outward views which have their origin in a misunderstanding of the letter, and which to a considerable extent seem to be gaining ground in our Society.

12 mo. 10.—Was led by the true Guide, as I believe, to speak at meeting to-day of the simple nature of the religion which Jesus taught, and which he illustrated in those beautiful parables which, when they are understood, convey so much instruction. The parable of the leaven, and that of the sower, parables which must be accepted as a criterion, with other statements, and which rightly and properly must be taken thus as a test to determine the genuineness of the words and thoughts which the New Testament writers have given to us as the language and views of Jesus in reference to his

THE FOUNDATION JESUS LAID

coming again personally in the clouds of heaven to establish a visible kingdom. Such Jewish-Christian views were no doubt attributed to him by authentic contemporaneous as well as by later tradition. The Christianity which he taught *is a life*, not an outward millennium or a creed. "The servant abideth not in the house for ever: but the Son abideth ever." This is a faith infinitely above and superior to that which exists by and through the visible and miraculous as exhibited in any historical presentation whatever.

12 mo. 14.—Hoped that my lot at mid-week meeting to-day would be in silence, but soon after I had taken my seat felt a flow of life towards the children, of which a large number were present. Instanced the simile in Matthew of "the lilies of the field," which were greater than Solomon in all his glory. The lily was considered as having a sacred meaning in the Hebrew,—*i.e.*, as child of light: clad in white. It was explained that there was an inner significance in this comparison. That with the Creator there was no little thing; the grass of the field was clad with a beauty comparable to the pure "word of the kingdom," which is God working in us to will and to do. That there was nothing greater than the development in the inner man, for it was the divine nature seeking to assimilate with us, "that the Father may be glorified in the Son." The word glory in Hebrew signifies the flashing of light; to shine brightly. Thus we may understand that we truly glorify Him when we place ourselves in a position in which we become the recipients of those rays of *spiritual light* which emanate directly from Him. The rock upon which Jesus founded his church, that is, *his own spiritual foundation*, was the revelations of his Father's will to him. This is the rock alluded to in Matt. xvi. 18. Faith must spring spontaneously out of our own consciousness, and be founded on the Personal One in every soul. This is truly a rational faith, and there is no logical contradiction in it, for just in proportion as we keep our natures single and turned Godward, losing our personality in our individuality, or our

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selfishness in the *anointed* principle in us, we become more and more allied to the divine nature, and reason is not obscured, becoming inactive or latent; but is a co-worker with faith, and is fitly and gracefully transferred as a column and a pillar in the Lord's house!

The simile in Gen i. 16 is a beautiful one, and those who are the possessors of, and whose minds are illuminated by, the greater light, should not *unduly* disparage those lesser lights which are typified as the light of the moon, "to rule the night and the stars which He made also;" should despise not "prophesyings," but "prove all things;" and "hold fast that which is good."

The lesser luminaries shine by reflected light. In the moon's rays not one particle of heat can be found. Thus the inductions of science, the Scriptures, the words of preachers, can but illustrate the greater light which God has placed in the firmament of the heavenly nature, "to give light upon the earth."

12 mo. 18.—The First Epistle to the Corinthians is the third in order of Paul's letters, and was written, the best critics say, about A.D. 57 from Ephesus. It treats of unity, of the private and peculiar relations of the church at Corinth, of the public testimonies of that church, of the instruction, and concludes with general exhortations in reference to the last day (1 Cor. xv. 52). The view in xv. 21 in regard to Adam is different from that in the fifth chapter of Romans.

There is but little theology in this letter. Ethics, not doctrines, are taught, and his views have a many-sidedness and breadth of scope. Party divisions are censured, and his friends are besought to be united in the bonds of love. He speaks of the manner in which he had preached among them,—not in words of worldly wisdom, but in unadorned simplicity; not thinking of himself, but of the great cause of Christ. Critics have discussed very freely and have differed very much in relation to the church and the different parties alluded to (i. 12). The Petrine party would seem to be com-

THE CHRIST PARTY

prehended in the Cephas and the Christ party; Paul and Apollos holding substantially the same doctrines. The Christ party were evidently Jewish Christians, who opposed Paul's ideas and resisted them. The term "Christ's is God's" seems to have been intended to cut off the basis of their pretensions. Some have thought that there were three parties, and such was Chrysostom's views, but there were evidently but two,—those holding Pauline and Petrine sentiments. Apollos was more eloquent than Paul, but he taught substantially the same doctrine. The former was an Alexandrian Jew, but their preaching of Christ was identical and the same. These differences were evidently in an established society.

12 mo. 19.—There are very many panaceas for the physical ills which afflict mankind, and as many for the healing of the nations in a moral and spiritual point of view. The abolition of slavery was considered the *solus bonum* by some; others are of the opinion that universal suffrage, the abolition of capital punishment, the enactment of the golden rule in the constitution, and the shortening of the hours of labor, etc., would produce the great desideratum. Others, again, alarmed at the spirit of the age, which is the spirit of free inquiry, and which is evidently abroad in the world, would turn backward the hands on time's dial, and truly in accordance with the fashionable religion of the day, that justification and, consequently, salvation come by faith in a Personal One, who fulfilled the law in our stead, and that infinite justice is satisfied thereby. This was not the religion of Jesus. He taught faith in the Personal One in man, and this personality was not mirrored in himself alone, but also in those who reflected forth "the face of the Father which is in heaven." Byron saw the

"... glorious mirror where the Almighty's form
Glasses itself in tempests."

But Jesus, *feeling* the divine nature within himself, recognized it likewise in the most degraded of the race. "Go and sin no more" is the spirit of the Father's love to humanity.

EUDEMON

The religion that Jesus taught was a spiritual religion, and was exemplified by a spirit of self-sacrifice and devotion to the truth, and the more and more that we cultivate this spirit, the more and more it becomes the great attractive principle of thought and action,—*the main-spring of the soul!*

The Second Epistle to the Corinthians is the fourth in order of Paul's letters, and according to the best critics it was written at Macedonia, A.D. 57. The authenticity of this production is attested by many early witnesses, as well as by internal evidence. It is divisible into three parts,—1, i.-vii.; 2, viii.; 3, x.-xiii.

Part first has reference to the Apostle's feelings in regard to his personality and experience,—the assertion of the dignity of his office and standing, and of the disinterestedness with which he had administered it, thanking God for the consoling evidences of his love. He does not need, "as some others, epistles of commendation to you," for the epistle administered "by us, written not with ink, but with the spirit of the living God; not in tables of stone, but in fleshly tables of the heart." He announces that nothing but the pure rays of gospel love have quickened him as a minister "of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life;" for "where the Spirit of the Lord is, there is liberty." He enjoins them to attach no importance to the earthly conditions of men, or as to carnal views of a Messiah: "Though we have known Christ after the flesh, yet now henceforth know we him no more."

In the second part he solicits aid in behalf of the poor in Judea, and that in their contributions to the "churches" they give freely out of their abundance, that an equality may exist among the brethren.

In the third part he claims their indulgence in "boasting" of himself, for he thus speaks out of solicitude for them and for the cause of Christ, and although he is deficient in oratory, and his bodily presence weak, and his speech contemptible, yet it is his duty to warn them against such as are "false apostles,

THE EPISTLE TO THE GALATIANS

deceitful workers, transforming themselves into the apostles of Christ." In conclusion, he enjoins them to faith and to good deeds: "Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

This letter has no rhetorical arrangement, but it exhibits a heart beating warm in love and intense in desires for the advancement of the truth. It has no allusion to the thoughts so forcibly present in 1 Thessalonians of the speedy coming of Jesus in the flesh, for in the four years that had elapsed since he had penned that letter the apostle exhibits a more spiritual conception of the divine mission of the Son of Man. His thoughts were not clear, as he says (iv. 8), "We are perplexed, but not in despair." Yet in this epistle he plainly foreshadows those clearer views announced some seven years later in his letter to the Colossians, of that "mystery which is *Christ within*, the hope of glory."

The time in which Paul's epistle to the Galatians was written has occasioned much discussion, not only in modern but also in ancient times. It was first in order in Marcion's canon, who was the first to publish, so, at least, Tertullian says; but we do not know that he attempted to arrange the list chronologically. I shall place this letter as fifth in order, in accordance with the internal evidence which it presents. It was doubtless written after the apostle's second visit to the Galatians (v. 21). The context plainly shows this, and the best critics agree as to the date of this production,—A.D. 57. And that iv. 16 should read, "Am I therefore hated by you because I tell you the truth?" Again, "Ye know how through infirmity of the flesh I preached the gospel unto you *at the first*" (iv. 13), which text compare with (1 Cor. ii. 3): "And I was with you in weakness, and in fear, and in much trembling."

By comparing this epistle with the Romans we cannot fail to perceive a striking similarity of tone and feeling. Justification by faith without the deeds of the law is the common

theme in opposition to the views prevailing among the heathen, many of whom were his Judaizing opponents. There is likewise a very noticeable accordance of view on this subject between the Galatians and the 1 Corinthians.

The apostle uses different reasoning, according to circumstances, and according to the tactics of the Petrine party. Again, his persecutions and personal sufferings must be taken into account, if we want to appreciate those frequent outbursts of passionate sentiment and feeling which otherwise it were difficult to understand.

His personal independence is exhibited in his spirited rebuke to Peter at Antioch, who, in consequence of his fear of the Judaizers, was disposed to betray the liberty of new converts to the brotherhood. Paul's doctrine is plainly stated that justification by faith in the law does not abrogate the free grace of God, but establishes its necessity, for if justification or salvation be through Moses, the Messiah died in vain.

The apostle's mode of expression seems at times ambiguous, and it was frequently shaped in consequence of the violent opposition that was so constantly waged among the brethren to his free Christianity—in the established church governments at Corinth, Galatia, Antioch, and Rome. For if they insisted on the obligations of the old dispensation,—on circumcision, baptism, and the observance of “days, and months, and times, and years,”—he therefore had to bring into conspicuous prominence the efficacy of faith as the means of freeing them from the bondage of “weak and beggarly elements.” James says that we are justified through works. Jesus taught that a man was justified by love to God and love to man and by communion with them.

And herein theologians have mystified themselves by a war of words. By their metaphysics they have not only darkened their own understandings, but also the minds of their hearers and readers. They teach the doctrine of imputed righteousness, and that this righteousness and justification come by reason of belief in One who fulfilled his

THE ANGELIC NATURE

Father's will for us, and that his righteousness is *imputed to us* by reason of our faith in Him,—a doctrine and proposition clearly antagonistic to reason and to common sense.

Jesus taught the elevation of the divine principle in man,—a new life, the life of love, the right direction, and elevation of the angelic nature, in the language of the mystical writer of the fourth Gospel: "I, if I be lifted up from the earth, will draw all men unto me." And the different expressions in the writings of James and Paul convey the same idea, for justification, or salvation, by "hope," or "faith," or "grace," or "works," imply this resurrection of the soul to a new life.

This epistle throws grave doubts upon the accuracy of the history as narrated in the Acts in several particulars. The strong personality which is delineated in the epistle is very differently rendered in the Acts. In the former he opposes circumcision as contrary to the spirit of the gospel, and as a great impediment to its dissemination among the Gentiles. In the latter, on the contrary, he is represented as a great observer of the law, as were Peter, James, and John. His conversion is also quite differently related in the epistle. He did not consult with any man, nor visit Jerusalem till three years afterwards, but went directly into Arabia. He says nothing of his miraculous conversion, and of his being led blind into Damascus, but expressly says that he went directly, in a contrary direction, "into Arabia." Neither does he yield to the demand for the circumcision of Timothy and Titus, as compare Acts xvi. 3 with Gal. ii. 3. The Acts evidently cannot be depended upon as an accurate history, as they are clearly compiled from different sources. This is shown in the three different versions rendered of Paul's conversion. Compare ix. 7, xxii., and xxvi. 14. The elements of history are found in the Acts, but not accurate details, as will be seen when we come to examine them.

The language in this epistle is more ambiguous and obscure than in his other writings, and displays intense emotions as well as a lack of unity—as some have thought—between the

beginning and the latter part, for, from being conciliatory and mild, as he proceeds he becomes caustic and harsh. This can be explained by the reason that he evidently had two different parties in view, for Petrine and Pauline sentiments in the church at Galatia had produced dissension among the brethren, and the former strove to resist and to calumniate him. The letter was evidently written in haste, as is shown by the diction and style, in which he betrays roughness, looseness, and excessive feelings. For his apostleship had been assailed and he himself defamed. It was affirmed that he was inferior to the primitive apostles, as he had not been called immediately by the Master himself, but that he had been commissioned by men. Jerome says that he referred to Peter and James when he said that he sought not instruction from "flesh and blood."

Paul's version of his conversion is clear enough. (Gal. i. 12; 1 Cor. xv. 8; ix. 1.) He had seen the power of Jesus, as he says, "for the seal of mine apostleship." And he soon found it necessary to cut loose from Judaism in order to retain his consistency with the Gentiles, and this caused him to be denounced and suspected by the Jew-Christian party. It was in vain that they "taught the brethren, and said, Except ye be circumcised, after the manner of Moses, ye cannot be saved." (Acts xv. 1.) Paul did not build again the things which he had destroyed, thus making himself a transgressor. (Gal. ii. 8.) But he fearlessly severed himself from the Jewish law as superfluous and obsolete, a hinderance and a "curse," thus teaching another gospel and another Jesus from the Jew-Christians at Jerusalem. All his epistles show him thus contending *against another gospel and another doctrine*. His gospel, he says, he never learned from man, that is, from the original apostles, and not until the third year of his apostleship did he go up to Jerusalem. No wonder they were amazed at his preaching Christ after the Spirit, and not "after the flesh." (2 Cor. v. 16.)

12 mo. 27.—"Wisdom is oftentimes nearer when we stoop

than when we soar." So in religion: "Except a man receive the kingdom of God as a little child, he can in no wise enter therein." I expressed this thought at Horsham Monthly Meeting to-day, feeling it applicable to states and conditions which were present, as it is to all the sons and daughters of men, as has been exemplified abundantly in the experience of our lives, as well as in the experience of those who have gone before us.

And who has learned this lesson perfectly? It is therefore necessary that there should be precept upon precept and line upon line. For, as Seneca said, "A thing is never too often repeated which is never sufficiently learned."

12 mo. 28.—Attended Gwynedd Monthly Meeting to-day, and experienced the influence of bigotry on the part of a simple-minded, good sort of a man, who in what he said was quite personal in reference to the testimony which I bore, in which I held that we should not go to the past for light; that there could not be a final revelation to one generation for all subsequent generations, from the very nature of God's dispensations and from the very nature of man's requirements. The whole spirit of the religion which Jesus taught is in behalf of progression: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come."

The same thought we find in Luke: "Let the dead bury their dead; but go thou and preach the kingdom of God." "God is not the God of the dead, but of the living: for all live in Him."

12 mo. 29.—Was at Quakertown Monthly Meeting to-day. I had not attended this meeting for nearly thirty-two years, when I resided there about six months. I was greatly affected in the recollection of that youthful day, in which the Good Father had visited me with the overflowings of His love, and

spoke of it in the meeting, inculcating the thought that "the evening and the morning were the first day;" that the law was the same to the infant Samuel and to the prophet Eli. It was the Eternal that spoke to them in both instances, and the prophet so recognized it. That God speaks to us in little things as well as in greater, and that obedience to the promptings of conscience in the matters of life was of as great moment to us as in those works and words which some esteem as of "the higher law."

Our aim should be high, but we should not despise the day of small things. A friend took umbrage, and was honest in expressing his feeling, as he did not like the view of there being but one dispensation, or that we cannot arrive at a condition in which we cease to want.

I had a private opportunity with him, and explained my view in reference to the gospel dispensation, which was one of love, and which was the only one that I had ever known. It was increase in the kingdom of God, or the kingdom of love: "First the blade, then the ear, then the full corn in the ear." That our progress depended upon our obedience to the law of development, and that God could teach us more in one flash of heavenly light, if our condition was prepared for it, than we could otherwise learn in a lifetime of study and toil!

In reference to progression, if we cease to want we cannot progress. The idea of our perfection leads to the worship of imperfection, and hence we will receive imperfect gifts. Thus Jesus answered the salutation of Good Master: "Why callest thou me good? there is none good but One, that is, God."

"Existence came from want, for had not God wanted anything, how could anything have been?" Desire is the law of our nature, and true wisdom consists in the proper limitation and the right direction of our wants. "Be ye therefore perfect, even as your Father which is in heaven is perfect,"—that is, live up to His perfect law, *which is a condition of dependence on Him*. This is a perfect standard. I held this view in the meeting to-day, that it was a law which was for-

EXCELSIOR

ever high advancing—upward and onward—Excelsior. Thus an endless path is before us, like that of Jacob's ladder, "set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And behold, Jehovah stood above it."

In the Old Testament we do not perceive frequent indications of heavenly light as this quotation evinces, for the frequent thought is that Jehovah is a jealous and wrathful God. This idea, though essentially mitigated, is not entirely destroyed by the more enlightened views of the later prophets. But in the teachings of Jesus we find the contrast as between the internal and external. This is particularly seen in the Sermon on the Mount, in the opposition which is so plainly evident to a pharisaic construction which refers to the external act, and not to the internal law. Murder, adultery, and profanity are forbidden in the inception, in the thought,—murder in anger, adultery in impure desire, and profanity in any deviation from the law of simple truthfulness. Thus the axe is laid at the roots of the corrupt trees.

Our Good Father exhibits Himself in His works as the personification of infinite benevolence, and we find this the spirit of the religion that Jesus inculcated, in the saying, "That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

This text we find near the close of the Sermon on the Mount, wherein the means are pointed out by which one can become His children and bring our spirits into harmony with the spirit of universal benevolence, thus becoming brothers with the whole human race, having God for *Our Father!* Herein, and only herein, we can say with Jesus, "The Father hath not left me alone; for I do always those things that please him." And he continually enjoined by precept and example upon his friends to prove themselves by their conduct to be the true and genuine sons of their Heavenly Father.

EUDEMON

As we come thus to realize this connection more and more, we come also to realize that our relationship to one another is that of *brothers*, and that an equality exists among us which renders it our duty not to behave differently to another than towards ourselves, and not to judge others severely and ourselves leniently. We are to forgive our offending brother not merely seven times, but seventy times seven.

The first three Gospels thus exhibit Jesus as a teacher of the people, who opposed the pharisaic spirit of the age, in relation to exterior observances, and who insisted on purity of mind and thought, upon efforts to resemble and to assimilate with the divine nature: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven."

These doctrines adapt themselves to the divine principle in man, and *demonstrate the divine principle in him, because* men of all classes recognize them as attractive, comprehensive, productive of warmth of feeling and of newness and freshness of spiritual life. We read that Jesus said unto his friends, "Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with." Now, what was the cup and what the baptism which were here alluded to? We find it explained in the same chapter (Matt. xx. 27, 28): "Who-soever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." Here true humility and abnegation of self were not only taught by precept, but also by the more powerful method of exemplification, that of example, for we read that he said, "I am among you as he that serveth." Thus he lived, and thus he died for the truth! The highest pinnacle of human greatness is for self to be swallowed up, and to be lost sight of in such love as this. Here, and only here, is true humility to be learned,—in love to the Supreme,—and, as a natural consequence, this love becomes "as a river, making glad the whole heritage of God."

THE VOICE OF GOD

1872.

I mo. 1.—Attended our First-day meeting yesterday; was silent, but near the close felt a word to spring up, and was not faithful in utterance; but experienced no condemnation, for it seemed to be a confirmatory evidence given me to be instant in season serving the Eternal.

I mo. 7.—Myself and wife were at the circular meeting at Plymouth to-day, which was large. Several ministers were in attendance; at the close I felt it right to express a baptism which had impressed my mind in reference to a condition which I felt was present, and to encourage to faithfulness in little things and to strive after an humble waiting state of mind. Spent a very agreeable evening with Elias H. Corson and family.

I mo. 8.—Was informed to-day on the cars by Lucretia Mott of the death of Benjamin Price, at the ripe age of seventy-eight.

In pursuance of a concern which has for some time past impressed my mind, I attended the Fourth-day meeting at Race Street this morning, at which several hundred children were present. My feelings were principally drawn towards them in a baptism of love and tenderness, directing them to rely alone on those impressions of duty which came from their Heavenly Father. That "the morning and evening were the first day," and that the voice of enlightened conscience was the voice of God. I felt it my duty to illustrate this by an application to the business relations of life, and to encourage the young mind to faithfulness in the path of duty, which was ever the pathway that led to the kingdom of God and to its righteousness. After I had concluded, Rachel Townsend arose and said that she must say amen to what had been expressed. But at the close of the meeting a retired merchant of large means seemed dissatisfied with my view in relation to the close testimony uttered in regard to business men. Verily, my path is a narrow one, and, like the prophets of the olden time, stones are cast at me on every side. O

that I may be kept in the vales of humility, for here, and here alone, charity, love, and tenderness truly dwell!

I mo. II.—Was at West Chester to-day, and attended the funeral of Benjamin Price. It was a solemn occasion. The corpse was brought into the meeting-house, at which a large concourse of the people of the town, irrespective of sect, was gathered. For he was one who had demonstrated by a long life of practical goodness the glory of the Christian character. On such an occasion words seemed very weak in expressing the feelings of the soul, but after a season of silence several were led by the truth to express the deep emotions of their hearts, and it was an occasion not soon to be forgotten by the many persons there and then convened.

The deceased was a very enlightened, as well as a truly humble man. He was opposed to that spirit of formalism and asceticism which ever tends to wander away from the moral and the spiritual to shadow and type. The last book which he read was "Indices Historical and Rational," and with which he expressed himself well pleased. The knowledge of this was gratifying to my feelings, for the opinion of such a mind is of value.

He appreciated the character of the real Jesus in contradistinction to the imaginary one which is so often drawn by the evangelists. For in the accounts rendered there is to be found the historical and poetical. The latter is the product of ante-historical times. That period in which mythus and mythi are produced, and which are clearly the foot of clay in the history of Jesus.

This is shown in the last written of the accounts, the fourth Gospel, in which the miraculous is intensified and extended, and hence, in an historical, and consequently in a theological point of view, is the most unreliable, notwithstanding so many dear friends of mine have a sentimental predilection for this record, conceiving that it contains the most spiritual conception of the Son of Man.

I am more and more convinced, and am also encouraged

BENJAMIN PRICE

in the view, that it was also the opinion of so wise a man as Benjamin Price that the gospel narratives are in some measure a legendary deposit of contemporaneous Messianic ideas, which have been blended and incorporated by degrees with the sayings and discourses of Jesus, a considerable portion of which, especially those in the fourth Gospel, which relate to the exalted dignity of his person, are and have been demonstrated to have been the product of later ideas and modes of thought.

It may be inquired, should this view be accepted as correct, does not the Christ as represented in the Gospels, whose life and character the Christian world *seems* to have so clear a conception of, fade away into a sort of misty obscurity and become altogether a myth?

To an examination of this question I have given many years of thought and study, and can find in the records the real Jesus often in distinct contravention to the imaginary and poetic being described and devised by the theologian.

In the consideration of this subject, as I have before said in "Indices," page 182, "A comprehensive view must be taken of the century immediately preceding our era, as well as the one succeeding it. Not only the four Gospels, but also the Apocrypha, the fragments of history preserved by the fathers, as well as the traditions of those whom they esteemed as heretics; especially the views of the Ebionites, who were in existence till the fourth century.

"But above all, some fixed, certain, and definite apprehension of his character and teachings must be established in the mind. As the anatomist, by the examination of a single section of a vertebra, can define the species, class, and order of the animal, or the horticulturist, in passing through an orchard of a thousand kinds of different fruits, can determine from a cursory examination of the bud or blossom, or, in the wintry season, by the twig alone, the proper fruit each tree will bear, so we can form a just apprehension of the principles and doctrines that were inculcated in Galilee eighteen

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hundred years ago. Having thus determined the status of this great teacher, we must believe nothing, though it may be Paul, Apollos, or Cephas that speaks, that is inconsistent with the truths which we have established in our minds."

On page 175 in "Indices" I have presented some of the difficulties in supposing the Apostle John to have been the author of the fourth Gospel. These difficulties are multiplied at every step we take in the examination of this subject. The Apostle John, as a man born in Palestine, must have been acquainted with that country and its institutions. But this was not the case with the writer of this Gospel. Take, for instance, the expression, "High priest for that year" (xi. 51; xviii. 13). Here no explanation or evasion will suffice. For it is clear that the writer of this record held the idea that the office of high priest was changed annually, and on this occasion from Annas to Caiaphas. Now, John, as a native of Palestine, must have had correct information on this point, and especially to have remembered that Caiaphas had held the office for a number of years.

So also on other points, as, for instance, the mention of a Bethany on the Jordan (i. 28), of which there is no evidence; the brook of cedars, instead of the brook Cedron (xviii. 1); the fabulous description of the pool of Bethesda* (v. 2); and the incorrect explanation of the name of Siloam (ix. 7).

Again, John wrote the Apocalypse in Asia Minor in the year 68, in which he exhibits no trace of Alexandrine philosophy, and a tendency entirely foreign to the spirit of the Gospel bearing his name. Now, it is incredible to suppose that he could so late in life have identified himself with ideas so remote and so far removed from the thoughts and views as expressed in the Apocalypse. Hence there is no reasonable probability, scarcely the most remote semblance to a possibility, that he wrote the fourth Gospel.

* See Appendix A.

THE FOURTH GOSPEL

The discrepancy between John and the Gospel ascribed to him, as I have illustrated in brief in "Indices," page 174, is such that of itself renders the supposition that he was the author of the Gospel incredible. The dispute which broke out between the Christian churches in Asia on the one hand, and the Romish on the other, was in regard to the day of the celebration of the festival of Easter, the Asiatics citing through Polycrates, as Eusebius has shown, *the example of the Apostle John, in behalf of an observance to which the so-called Gospel of John is in direct opposition.*

The Asiatic churches desired that the Jewish passover, which was celebrated on the 14th of the month Nisan (April), might be kept as the commemorative feast-day. The west-erns, on the contrary, wanted the celebration of the mystery of the resurrection to be held on Easter Sunday.

Now, had the Roman church known of the fourth Gospel, they would most certainly have produced it, for the usage of John as attested by Polycarp, Polycrates, and their friends points to the proceedings as given by the first evangelist. When, on the contrary, according to the fourth Gospel, Jesus did not eat the passover at all before his death, but prepared the Last Supper the evening before, on the 13th. And nothing is said of the institution of the Eucharist in this latter record. Therefore the author of this Gospel had no ground for attaching the Easter Supper to a day on which, according to him, Jesus was crucified, and on a day in which he partook of no meal whatever. The Romish church would have gladly availed themselves of this gospel had it been known, as they held that *Christians were not bound to observe a particular day, which might fall on any day of the week*, but they insisted that the celebration of the Eucharist should be held on Easter Sunday, as the day of the resurrection.

The crucifixion was on Fifth-day (Thursday) according to John (xviii. 39; xix. 31). The Synoptics put it the day after, A.D. 29, or U.C. 782. Justin agrees with the latter. His lan-

guage was: "Ye apprehended him on the day of the pass-over."

The fourth Gospel appears to have been produced out of this controversy, which lasted till about the beginning of the third century.* For the Roman church desired the separation of Christianity from Judaism, and we find the first trace of this Gospel through Apollinaris, Bishop of Hierapolis. It most certainly was not written by a Jew, as it indicates an anti-Jewish feeling throughout. They are the children of darkness all along. The logos theory runs through the book. Two-thirds of the matter is new as compared with the Synoptics, and the variations are remarkable.

In the fourth Gospel the death of Lazarus was the immediate occasion of the death of Jesus. It is kept out of the Synoptics by reason of the narrative. There is no place for it after the entry into Jerusalem, for then follows a series of incidents that necessarily exclude it.†

I mo. 14.—Attended Abington meeting in the morning, and in the afternoon was at an appointed meeting at Horsham, at which Nathan Page, of Massachusetts, an Orthodox Friend, spoke at great length. The meeting was appointed in pursuance of concern of his, and he very freely illustrated the outward view of his sect, and I never before heard such a mass of scriptural quotations without connection with each other or adaptation to this subject. He is, indeed, a blind leader of the blind. I called on him the next morning, and in the short conversation which we had together I found that his view of religion was extremely simple and clear so long as we conversed upon that theme which reaches the hearts of all alike,—God in the soul! This kingdom is an internal and not an external one, as he expressed himself; but

* This period was one of the most intense excitement produced by the rise of Gnosticism on the one hand, of Montanism on the other, and the efforts of the church to avoid the dissensions occasioned by the contending elements.

† See Appendix B.

JOHN JACKSON

had I touched the Scriptures it was very evident we should not have agreed. How plain and simple is that catholic and universal religion and creed upon which all men unite, and how unnecessary and positively hurtful to the true welfare of the soul are those redundancies and superfluities of faith and belief whose tendency ever is to scatter and to divide. Oh, hasten that day when all men can in truth say with the prophet Isaiah, "Thou art our Father and our Redeemer, and thy name is from everlasting, and there is no God else beside thee; a just God and a Saviour; there is none else beside thee."

I mo. 16.—Myself and wife in the city to-day, and, as has been our custom for some time past, called to see our dear mother; she is weaker than when I saw her last. She cannot live long, and expressed the great desire that she had felt since I last saw her to pass away from mutability; but that she was perfectly resigned, and though suffering so much with a harassing cough, yet a holy calm and sweet serenity rested upon her mind. Her soul, as she expressed the thought, was in heavenly places, and all was "peace, peace," within and around about her. Love seemed to encircle and radiate around her as a halo of brightness.

I mo. 18.—Excused myself from attending mid-week meeting to-day, as I wanted to receive the mail promptly from the post-office, my dear mother being so very ill that I may be summoned to the city at any time; but I feel increased pleasure in meeting together at these now small mid-week meetings.

"Though few in number, Father, Lord,
Still in Thy name we come,
To wait on Thy unspeaking word,
Though human lips be dumb."

In John Jackson's "Dissertation on the Christian Ministry," which I was looking over to-day, he says that "a new translation of the Scriptures must be left to science." Thus this enlightened minister of the gospel placed himself in a

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position of impartial universality in relation to the different religions of mankind.

The Christian world, however, is very willing to apply this standard to the miraculous and the mythical in the Vedas or Koran, holding that these accounts are incredible and impossible, and that the Egyptian and Greek mythology is ridiculous and fabulous.

Now, this is contrary to the Christian faith, as it makes applicable, as a rule, to others that which we are not willing to apply to ourselves; but science cannot recognize so narrow, pretentious, and circumscribed a sphere; she must refuse all intercessions in behalf of the different votaries of religion, and must treat the sacred books of the Christians, the Buddhists, the Brahmin, or of Zoroaster all alike. The language must be as the proverb of the Romans: "I cannot believe the story though it were told by Cato." The solution of physical phenomenon must be determined by her, or else our minds are ever to be left in the mazes of conjecture, in which superstition is left free to bind the soul with those gyves and fetters which mystery and priestcraft are so ready to forge, and again may be lighted afresh the fires of the Inquisition, or again enacted the tragedy of St. Bartholomew.

Miracle,* it is urged, is nothing supernatural, and that the miraculous power attributed to Jesus was but a natural power of a higher order, and that we must recognize it as within human limitations. There is no question in my mind that he possessed this gift in a wonderful degree, and I recognize the gift of healing as a corporeal power, the law of which in time may be understood.

But we must draw a line between the possible and the impossible, the credible and the incredible, between such miracles as the healing of the child by Elijah (1 Kings xvii. 22, 23); the healing of Naaman (2 Kings v. 10, 14), and such as those related of the sun and moon standing still; the speak-

* See Appendix D.

THE MESSIANIC IDEA

ing of Balaam's ass, the floating of iron, etc., the frequent account of which we find in the Old Testament. And so in the New Testament we must distinguish between the healing of lepers and paralytics and such incidents as the star of the wise men, the miraculous feeding of multitudes, the bringing of the dead to life, etc.

It may be asked, are such stories the pure invention of conscious fiction? Not, I think, necessarily so, for the reason that it has been clearly established that the gospels were of gradual accumulation, and that sufficient time had elapsed for the growth of the miraculous and legendary, when we consider the expectation of the Messianic reign current at the time of Jesus, and that the recognition was at first by very few, and then by an increasing number of persons. Thus gradually they came to see the fulfilment of the supposed prophecies of the Old Testament in Jesus the Anointed. And thus, though he was born in Nazareth, yet as the Messiah his birthplace must have been at Bethlehem, because Micah was so supposed to have foretold and predicted; and because Moses and Elijah had wrought miracles, even to the raising of the dead, so it was conceived that Jesus did greater deeds than they; and in the course of time these accumulated into their present form.

According to Bauer the idea of the Messiah, as such, came into existence about the time of John the Baptist, and not sooner, and that it was not in its several features completed even up to the time when our gospels were composed. But there is no doubt that for some time prior to this event wild and extravagant ideas existed in regard to an anointed and consecrated person sent by God to effect the deliverance of the Jewish people from the slavish yoke of Roman power. Though it is plain that no clear or definite view prevailed on the subject, for we see in the New Testament different types of the Messianic idea exhibited. Thus an issue from the genealogical stem of David is held in view in the first and third Gospels, as well as the idea of Daniel

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in reference to the second advent theory of the "Son of Man."

In the Acts of the Apostles (iii. 22) a prophet of the type of Moses was fulfilled in Jesus; and also in Luke allusion is made to Elias and Elijah in the same sense. Hence it is not surprising that the wondrous deeds wrought by these two great prophets are rivalled and surpassed in the history of Jesus.

A considerable portion of the parables in the New Testament originated in the transference of thoughts and feelings which were elicited during the excitement in reference to the Messianic kingdom, and which were rife at *and before the time of Jesus*. Thus thoughts, deeds, and sayings came to be attributed to him which he would have most bitterly repudiated, just as he ironically rebuked those who conceived that the Messiah must be a descendant of David.

The relation and connection between Jesus and John the Baptist must be comprehended in order to understand many of those things which were problematical not only in ancient, but are also in modern times.

It is very clear that much of the spiritual and moral force which distinguished the prophets of the ancient day had found its home *in the hearts and minds of the members of the Essenian order*, and as religion becomes more and more spiritual in its conception and growth, as a natural consequence it becomes more and more *free* in its adaptations and associations.

It was in this order that the Baptist was developed, and out of which in some measure he grew. The point of divergence between him and the sect of which he was a member was that he was an enthusiast, while they were Quietists, and he no doubt caused much concern in the minds of those whose modes of life necessarily led to non-interference with the pharisaism of the age. Of baptism by water the Essenes placed a high value, as we learn from Josephus, and that they took the same view of those sacred ablutions as the Baptist

JOHN THE BAPTIST

there is no doubt, regarding them as merely typical to a change of heart. That upon the part of God their sins were to be forgiven them, and also upon the part of men they were "to bring forth fruits meet for repentance."

John, in his enthusiasm, may have ascribed to watery baptisms a mysterious, purifying, and absolving power, but it is evident that he principally held them of value as preparatory to a higher and more spiritual development and condition. It was also in direct contravention to the prevailing idea of the orthodox sects, that sacrificial sin-offerings were necessary to satisfy the offended justice of the Deity, and in opposing this view both John and Jesus incurred opposition and persecution from the Scribes and Pharisees.

It is clear from what Josephus says that John gave a Messianic turn to his preaching; that its tendency was to incite in the Jewish mind such feelings as might lead to mutiny and revolt; and this was no doubt Herod's motive in beheading him. He may have been, and doubtless, as Jesus after him, was misunderstood, but his preaching evidently led to tumult and excitement on the part of the people; and this might grow to insurrection and civic commotion. Policy, therefore, dictated his imprisonment and death with the Roman power, and to this course Herod was no doubt incited by the dominant professors which the Baptist had so bitterly denounced.

The Gospels represent John, in his predictions of the coming of the Messiah, to have recognized Jesus as that Messiah, but this has no *historic basis* as a foundation, though the assumption was a very natural one from the stand-point of the evangelists. We see that he not only did not discontinue his typical ablutions and preaching and become one of the disciples of Jesus, but that when in prison he sent two of his disciples to him, not giving them directions for co-operation, but with the query, "Art thou he that should come, or do we look for another?" And so in the Gospel according to John he maintains himself as the head of a separate school as having no reference to a Superior Master. The same view is found in

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the Synoptics, and also in the Acts, for Apollos, the Alexandrian, whom Paul met at Ephesus, "knew only of the baptism of John." The apostle also found certain other disciples of John in the same vicinity who knew nothing of Jesus.

These followers of the Baptist were clearly of the eclectic school of the Essenian order, and in the East they remain so to this day, under the name of the Sabians or Christians of St. John. In England he was formerly esteemed as the patron of the architects, and was held in especial honor by the Freemasons.

John was a genuine Essene of the eclectic order, and he no doubt recognized in Jesus his superior as a reformer,—as one whose range of view was wider and broader, whose cheerful serenity of soul was infinitely above the ascetic sternness and gloomy isolation which has so entirely incorporated itself in the soul of the Baptist.

In the relationship which Jesus maintained towards the different sects among the Jews, we see evinced the clear conviction which he held that reconciliation with the Supreme Father was attainable only by purely inward means, and as his conception of God was entirely spiritual and moral, he "adopted Him into his will," and hence arose an inward blessedness compared with which external joys and sorrows lost their importance. The relation of men to God being that of children (Matt. v. 9-45), their relation to each other was that of brethren. In his reply to the scribe as to the chief commandments, he explained this thought as the nucleus and essence of the law, and that the kingdom of God was the kingdom of love.

With the Baptist Jesus did not agree, as John's method was contrary to the whole character of his mind, for according to the first Gospel the latter hoped to attain his end by way of austere rebuke and of threats of divine vengeance; but with Jesus the kingdom of heaven was to be found in the beatitudes of the blessed, in a condition of peaceableness, of purity, of charitableness, of mercy, and of love. This inspiration

JESUS AND THE SCRIBE

was not kindred to that of Elijah, with whom the Baptist compared himself (Luke i. 17; ix. 54). Again, John considered it essential to the attainment of purification and sanctification, that certain kinds of bodily mortification, such as penance and fasting, should be practised; but Jesus saw in this method only a new mode of formalizing religion, and he consequently rejected it, as he did the systems of the Levitical law, opposing the temple worship, which consisted of sacrifices and sin-offerings for errors and transgressions committed. According to Epiphanius the gospel of the Ebionites (their Matthew) contained this expression: "I come to do away with sacrifices, and if you do not cease to sacrifice, the anger of God will not cease from you." Jesus evidently sympathized with the Essenes in their horror of the bloody sacrifices of the temple. This view is strikingly depicted in the parable of the self-righteous Pharisee. (Luke xviii. 11.)

I mo. 19.—What a very perilous service some who occupy the position of teachers of the people do the cause of true religion! This, I observed, was particularly the case with the Orthodox Friend from Massachusetts who had been before alluded to, as I have already said in "Indices." Instead of offering *one* object to fix the thought upon, *one* Infinite Father and only First Cause, *one* Being of beings, the mind is left to wander about, and is degraded and depressed by mysteries and conjectures which separate Him into the trinity of the popular theology. Rival claims are set up in the heart. Jesus of Nazareth is made an object of worship and adoration. And at Rome the Virgin Mary is by human transport and tenderness exalted into a like position. This may be pardonable to sentiment and feeling, but it certainly is not satisfactory to reason, and is most evidently contrary to the simple theism of Jesus.

It is noticeable that the only occasion related in the synoptic Gospels in which there seems to have been an entire accord of feeling and sentiment between Jesus and the high professors of his day was in the case of the Scribe, related in Mark:

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“And Jesus answered him, The first of all the commandments is, Hear, O Israel; the Lord our God is ONE Lord.” After hearing the reply of the Scribe, we read: “When Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God.”

The natural uprising of our thoughts are in *oneness* to our Good Father. We cannot serve two masters perfectly, and any attempt to dissever the natural flow of our feelings and aspirations cannot fail to produce disastrous effects to the best interest of humanity.

I mo. 23.—Returned from the city to-day, and found my dear mother resigned, patient, and waiting for the final summons, though she evinced some anxiety to be released from this present state of mutability and suffering, and inquiring of me with her expressive eyes and now faltering voice, as though I could give her some information on the subject. My heartfelt prayer was that her request might be granted, and that she might speedily be permitted to join the heavenly host with which her soul seems to be in such harmonious accord. She felt a wish to see her friend Lucretia Mott again, though she expressed a fear that if she came, through bodily weakness she might be unable to receive her, and added that she “felt they would soon meet in heaven.”

I mo. 24.—A friend inquired of me recently what I thought of the account given of the resurrection of Jesus. As the question was unexpected, and made in the presence of those before whom I did not feel free to converse, I paused for some time before expressing myself, feeling but free to say that I thought that the manifestation to his friends was a spiritual one. I rejoiced that another subject was introduced for conversation, this being one which I had not examined, and was consequently not prepared to give an opinion concerning. But to-day I feel it right to note down a few thoughts on the subject.

— The earliest account of the resurrection of Jesus is that given by Paul (1 Cor. xv. 3). He relates that he “received”

this version of the matter from tradition, not being an eyewitness with the apostles; but evidently alludes to what he has related (Gal. i. 16): That it pleased God to reveal His Son *in* Him. In this and other passages in his epistle he lays main stress on the internal and spiritual element, and in regard to his many visions, he adds (2 Cor. xii. 2), "Whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth." Judging from the language in 2 Cor. iv. 6, his meaning in reference to the resurrection may be interpreted to have a symbolic meaning: "For God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face [the manner] of Jesus Christ."

In many of his letters he speaks of Christ, in a subjective sense, as the inward life of his soul, the "mystery among [in] the Gentiles; which is Christ in you, the hope of glory" (Col. i. 27). The metaphorical has often been rendered into the literal. "Müller has most aptly illustrated this in some of the myths of the Catholic Church. Bonaventura was asked from whence he drew the inspiring thoughts for his many works. He pointed to a crucifix suspended on the wall; his language was interpreted literally, and this saint is held to have possessed a talking crucifix" ("Indices," p. 202). Thus legend and poetic fiction are transferred to the domain of history, and the deep and inward meaning of the poets of old are interpreted as having only an objective and outward sense, and those things which were originally only types and symbols are so construed as to darken the mind with idolatry and superstition.

But *if* the apostle viewed the bodily resurrection of Jesus as an historical verity,* as he "*received*" it only through tradition, he is certainly not a safe witness,—not one on whom we can rely. That he was under a delusion in reference to

* Heretics in the earliest times quoted 1 Cor. xv. 50 as denying the resurrection of Jesus.

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his second advent views is patent to every honest inquirer; he also held "that the saints shall judge the world" as well as the "angels" (1 Cor. vi. 2); and tells us that certain ecstatic states of mind were common to him, of which, "were it expedient for him to glory," he could gratify himself personally, but as he had Christ the Spirit to preach, therefore he says, "He that speaketh in a tongue edifieth himself," no doubt alluding to the "thorn in the flesh, the messenger of Satan to buffet me," he here referring to what he speaks of elsewhere, that "his bodily presence is weak, and his speech contemptible." Thus he alludes to what his enemies say of him, speaking of conditions of mind and body, with which they were acquainted. He also thanks God, "I speak with tongues more than ye all" (1 Cor. xiv. 18), which was an ecstatic kind of language which he condemned in himself as well as in others.

The apostle informs us not of any critical examination which he made in reference to the different traditions of the resurrection of Jesus, which were rife when he wrote, nor would he have been a safe witness in regard to them, for he was noted for the zealous precipitancy of his action as evinced by his persecuting zeal in the case of Stephen. His nature was an intensely emotional one, which evidently unfitted him for calm and rational investigation, and not only his Christianity, but also his Pharisaism, partook of this character. Such persons we know are particularly liable to go from one extreme to another, and it was not wonderful that when he was in a contrite state of mind, in consequence of the murder of Stephen, being a full believer in the resurrection of the body, as opposed to Sadduceeism, that he saw or felt, or thought he saw or felt, the presence of the Crucified One!

The only one of the New Testament books which the best critics consider to have been the work of a disciple—the Revelations of John—points to Jesus as having ended his life here, and as now in the enjoyment of immortality, and says nothing of the resurrection of the body, but speaks of him as one who

THE RESURRECTION

“was dead; and, behold, I am alive for evermore.” (Rev. i. 5-18; ii. 8, etc.)

Now, had the Apostle John, or whoever wrote the Apocalypse, believed in the *corporeal* resurrection, he would have alluded to it in a prominent and conspicuous manner; and this shows that the early church believed in the spiritual appearance of the Master.

In the Gospels the accounts are very conflicting, unsatisfactory, and unintelligible. They contradict each other, as well as the statement given by Paul. In the Acts of the Apostles the presence of Jesus upon the earth is extended to forty days. This is contrary to the account given in Luke by the same author, who places the last appearance of Jesus on the day of the resurrection itself. In the Acts, also, as is well known, is to be found a detailed threefold contradictory description of Paul's conversion, having reference to this subject (ix. 1-30; xxii. 4-21; xxvi. 4-23). The latter says that Jesus appeared to Cephas as the first one after his resurrection. Mark, on the contrary, asserts that Mary Magdalene it was who was thus first favored, and Matthew and John agree with Mark, while Luke, on the contrary, coincides with Paul in opinion.

Thus three of the records of the life of Jesus point to the Mary from whom Jesus had driven the seven devils, which were considered to have been a species of epileptic fits, which evidently rendered her unsafe as a witness, though she may have been sincere in her testimony and evidence. Matt. xxviii. 1, Mark xvi. 1, and John xx. 1 all point to this woman as being the first who saw the resurrected Jesus. The two latter expressly so affirm, and John relates it was to her that he said, “Touch me not.” In Luke xxiv. 10 we find the statement that Mary Magdalene it was, “and other women that were with them, who told these things unto the apostles.”

The fourth Gospel declares most distinctly that Jesus came and stood in the middle of the room when the doors were shut (xx. 19, 20). And as we know the impossibility of a corporeal body possessing flesh and blood to do this, we may

conclude that the appearance was a *spiritual* and not a physical manifestation, which in the course of time was rendered in the latter sense by those who became the historians of Jesus. "The heart thinks and the hand brings."

Paul does not designate either time or place for the resurrection of Jesus, but only relates the tradition which was current that he died, had been buried, and had risen again, "*according to the Scriptures*;" that he had appeared to the apostles collectively, and subsequently to himself several years later, as we infer from his letters.

— The evangelical writers represent that the appearance of Jesus was upon the day of the resurrection. Luke, in the Acts, informs us that the apostles did not come forward with the announcement of the resurrection until the day of Pentecost, which did not occur before seven weeks after the day of the resurrection. \ The question arises, What caused this delay, and why did they allow fifty days to thus expire ere they publicly proclaimed the resurrection? The reason for this evidently had a dogmatic and not an historical foundation, for the first preaching of the gospel was decided in accordance with, and had relation to, the giving of the law on Mount Sinai.*

The idea of the resurrection probably has reference to the Messianic theories which were current at and after the time of Jesus, and were evidently dependent on the Old Testament prophecies, as, for instance, the typical relation of the number three. In Hosea vi. 2 we read: "Jehovah will revive us after two days, and on the third day he will raise us up, and we shall live in his sight;" and Jonah remained in "the belly of the fish three days and three nights." Hence this time was the period which Jesus was to remain in the tomb, although at *variance* with the evangelical narratives, for according to them he only passed two nights and one day in the sepulchre.

* Pentecost, *the fiftieth*, a feast celebrated the fiftieth day after the sixteenth day of Nisan.

REPRESENTATIVE LANGUAGE

The different accounts make it plain that the body which arose was the resurrection body,—a spiritual body. From the account is it not clear that it was Mary's son? That sonship was in the course of nature being continually put off; and the Christ was and is continually returning to the divine essence. Many are the circumstances narrated which point in the direction of the *twain*. For instance, the manner in which his mother is spoken of: "Woman, what have I to do with thee?" denoting the transient. Again, "Behold thy mother," said he to truth's disciple, and "he took her for his own mother," pointing to "the Mother of us all," whom the disciple found at the foot of the cross,—*i.e.*, wisdom, understanding, and loving tenderness.

The language is likewise *representative* in reference to transactions at and in the sepulchre: the stone was rolled away, the linen cloths and napkins were unfolded and undisturbed, "wrapped together in a place by itself." The manner of the resurrection is not defined. None saw him come forth. Human language cannot describe without limitations spiritual phenomenon, therefore the evangelists use representative images, after the manner of what was esteemed a divine language, for the phenomenon cannot be adequately described so that mankind as a part can understand. The greater (the whole) comprehendeth the part, but the part is divisible, and hence cannot understand the whole if described.

I mo. 25.—Attended mid-week meeting to-day, and though the numbers were few, there was a glow and warmth of feeling which found expression in words. Our form is not necessarily prosaic or lacking in sentiment, as my sister-in-law, who is a Methodist, expressed herself last summer when she attended a Friend's meeting for the first time. The cause of wonder with her seemed to be that so long a pause was made before the speaking began. The society to which she belongs makes religion so much a matter of sentiment and ardent emotion that our form appears repulsive to their feelings, and they

seem to think that it consists in the *habit* of giving outward expression to their thoughts and sentiments; hence a test is applied to matters of faith which is an improper one, and, as in the days of Jesus "the kingdom of heaven suffereth violence, and the violent take it by force."

Perhaps we err in veiling our emotions too much from view, thus repelling those of an enthusiastic temperament and feeling, and a system of repression is engendered which is unfavorable to development. But at the same time it is doing great injustice to those who are toiling in the fulfilment of life's duties to make religion dependent on emotion altogether, for the sound of the woodman's axe as it resounds through the forest is more redolent of true religion than many Ave Marias, however sweetly chanted within some sounding cathedral or Gothic aisle, and the music of the carpenter's axe and saw, or the rapid movement of the shuttle and loom, are often more expressive of true devotion than the noisy shout of the revivalist.

One of the sacred books of the Buddhist expresses the sentiment, "Use no perfumes but the sweetness of thy thoughts," and if our souls be grounded in love we cannot help diffusing its aroma and fragrance all around and about us, for "out of the fulness of the heart the mouth speaketh," and when the beatitudes of blessed thoughts and the uprisings of our spiritual nature seek for expression, we commit a great wrong in repressing it, thus doing violence not only to our own being, for it may also be withholding a luminous reflected light from other minds, but at the same time it must not be forgotten that the beatitude of righteousness cannot be separated from moral purity and integrity of purpose. This is the heart of Quakerism, as well as all true religion, and if the soul is warmed by a living faith in God, thus expressed in the life that now is, our meetings, silent though they may be, will cease to be complained of as being prosaic, and our form as lacking in the purity of true devotion, for our souls will go forth in true sympathy one to another; as Walter Scott wrote:

THE REAL JESUS

“The race of mankind would perish did we cease to help each other. From the time that the mother binds the child’s head till the moment some kind assistance wipes the dews of death from the brow of the dying, we cannot exist without mutual help.” Herein is the philosophy of social worship, that we may be bound together in the bond of love, which is the badge of true discipleship.

I mo. 26.—Read to-day a brief criticism of Henry W. Beecher’s “Life of Jesus.” I have only looked over this book, and therefore am not competent to form a correct judgment of its contents, but from the examination I have given it, I judge that the criticism is just, and that the masculine character of Jesus is not satisfactorily portrayed. The work contains an engraving from some ancient picture that is weak, silly, and repulsive to one who receives his conception of Him of Nazareth from the synoptic Gospels. The character of the true Jesus is in clear contradistinction to the effeminate portrait of the monks. It is a combination of humility, peaceableness, and Godlike strength.

Mildness, tenderness, mercy, and clemency were strengthened and fortified by earnestness and boldness, and when necessary by a vehement zeal and righteous indignation, which excited the Pharisaism of the age to that anger, bigotry, and persecution which fully explains Calvary’s tragedy! There is great power in the words as recorded in Luke: “I say unto you my friends, Be not afraid of them that kill the body.” Nothing but conscious greatness could have dictated them. They have the ring of masculine robustness, which is the synonym of that character and sturdiness which availed many a martyr in death’s trying hour.

The beatitudes must be taken as a whole, the first with the last, and the last with the first. Dr. Hedge says that the phrase “poor in spirit” should read the “unchurched” of that day, that the Greek has been misapprehended, the sense being objective, not subjective.

“Blessed are they which are persecuted for righteousness’

sake. Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." This has the same import as that above quoted.

The religion which Jesus taught was correctly and most touchingly delineated by John Woolman:

"There is a principle which is pure which is placed in the human mind, which in different places and ages hath had different names; it is, however, pure, and proceeds from God. It is deep and inward, confined to no form of religion, nor excluded from any, when the heart stands in perfect sincerity. In whomsoever this takes root and grows, they become brethren."

Very few have comprehended more clearly the spirit of the religion which was inculcated by the Galilean than John Woolman, and, what was better, he endeavored with great sincerity and in great simplicity to put it into practice. He certainly more intelligently appreciated the thought of Jesus than his immediate disciples, for their minds were so overlaid with a thick stratum of Jewish prejudices, which consequently unfitted them from conceiving a pure apprehension of the Messianic idea, and this obstacle was by no means removed by the removal of their Master.

In the most ancient of the New Testament writings, the epistles of Paul, he manifests great indifference as to obtaining correct information concerning the life of Jesus, for he lets three whole years elapse before he sought the acquaintance of the elder apostles. (Gal. i. 18.) He cared but little for accurate historical knowledge as derived from them, and Jerome, in the fourth century, says that he had reference to Peter and James when he says that he sought not instruction from "flesh and blood." The real Christ of history was of entirely subordinate importance, in comparison with the idea he had formed of Jesus, for we find him relying on tradition as to the important facts of the crucifixion and the resurrection. And from the Revelation of John, which is more ancient than the Gospel of Matthew, it is very plainly seen that the ear-

THE LOGIA

liest church which professed the name of Jesus had a tendency to look altogether in a contrary direction from that "deep and inward" view which so imbued the soul of a Woolman or a Hicks.

During his short earthly career, which had so violently ended, their expectation had not been fulfilled. The hope of the Jewish people was not answered, and the less this was the case the more anxiously and impatiently did they anticipate the second advent of "the Son of Man coming in the clouds with power and great glory." Hence in the earliest literature, as in the Apocalypse, but little importance is referred to the crucifixion or the resurrection, and in these books of later compilation the poetic images which so wrought in the minds of the ancient prophets, as to the glorious future of the people of God, are transferred, and often with *great violence*, as having reference to what is said to have transpired on the plains of Galilee and in the streets of Jerusalem now nearly two thousand years ago.

The "Logia" or sayings of which Papias had testified was of too prosaic a character to suit the imaginary conception of an imaginative age, and a history, the general *outlines of which had only been preserved*, was of too meagre and unsatisfactory a nature to satisfy such emotional and fanciful characters as the writer of the Apocalypse. And poetry, which ever moves on the lightest wing, being governed by these laws of association and contrast, which are sometimes arbitrary and sometimes capricious, was found ready with flashes of imagery to fill up and embellish such scenes and conceptions as the angelic appearance to Zacharias and Mary,—the Temptation, the Transfiguration, and the Resurrection. Thus conscious and unconscious fiction were mixed in the process of time with philosophical combination, as in the case of the fourth Gospel. And in order to discover the truth of history in the four records of the life and times of Jesus, it is only necessary to use that power of rational discrimination and that spirit of intuitive perception which our Good Father

in His wisdom has so abundantly furnished to His rational and intelligent creature, man.

The evangelical narratives appear to the careless observer very much as the different stratas of the geological periods, either as a chaotic mass of ruins in which no method or order is discernible, or, as in the case of the blind non-observer, only as so much clay, sand, and rock from which habitations are to be reared, and on which vegetables are to be grown for the human family, with no thought beyond the blindest utilitarianism. But by that common-sense analysis which is available to any person of the plainest intelligence, the truth is clearly discernible. The historical verity of the life of Jesus is found as the kernel beneath the rind, and we discover that he did nothing beyond the common order of nature,—nothing supernatural at all. By the exercise of a little critical precision of thought we can separate the historic from the unhistoric element, and lo the truth appears, “for there is nothing covered, that shall not be revealed; neither hid, that shall not be known.”

We must boldly and fearlessly use the pruning-knife in cutting off those numerous unhistoric and unprofitable shoots and branches which disfigure the history of the evangelists and render the narrative of Jesus a strange anomaly. For “every plant which my heavenly Father hath not planted, shall be rooted up.” And our minds will be afresh inspired by that Spirit of Truth which anointed the mind, heart, and soul of Him of Nazareth, and we shall see how that true Son of God became a son without a father, and finally, late in the second century, was transformed into the creative word by which worlds were called into existence. How the wonderful healer of diseases, the counsellor of wisdom, the benefactor of his race, the clear-seeing prophet, and inspired preacher of righteousness, peace, and glad tidings was by degrees transmuted into the Omniscient God, or into One whose being was co-existent and co-equal with Him. Verily synonymy and orientalism can run wild, as read Rom. iii. 7.



Elizabeth Newbold

ELIZABETH NEWPORT

In the course of this journal I feel it right to attempt, as the way seems to open, availing myself of the best lights and authors, to point out the means by which dangerous errors may be discovered and brought to light, not only on my own account, but that it may also be productive under the divine blessing, and become as one of the stepping-stones of truth, by which the dangerous stream of error and superstition may be more safely forded by some honest inquirer, or some forlorn and shipwrecked brother.

I mo. 27.—Received information to-day by a messenger of the demise of our precious mother in the seventy-sixth year of her age. She passed sweetly away to another sphere of existence at about half-past five o'clock this morning, was apparently better for the last few days, and only last evening addressed many words of comfort to her devoted friend, Sarah Bringham, as she expressed it, to her unspeakable joy. And she merited them as compensation for her devotion as a friend and nurse.

I mo. 28.—At home to-day; did not feel that I could attend meeting, and so employed myself with books and pen.

I mo. 30.—To-day we buried the remains of our dear mother at Fair Hill. The corpse was conveyed to Green Street Meeting-House, where there was an impressive and solemn opportunity, and many testimonies were delivered as to the character of her life and ministry. The remarks of Thomas McClintock and Dr. Henry T. Childs were particularly fitting. The latter quoted the text: "They that turn many to righteousness shall shine as the stars for ever and ever."

Thus her life was spent, ministering to the necessities of others, *and under a divine call* she was concerned to turn them to righteousness. Thus influenced she had frequently to leave her home and its loved ones, and though of a naturally fragile constitution, she patiently submitted to the many hardships of travel in distant parts of the country, and in the course of her ministry visited most of the States of the

EUDEMON

Union from the great lakes of the North to the great gulf of the South. At some future time I hope to relate in this journal some of the particulars of her life, as well as a few of the most striking incidents of her ministry.

Before leaving the dwelling-house I was impressed with the appropriateness of the text, Luke xx. 36: "Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection;" but in consequence of the length of other testimonies I suppressed its utterance, and felt condemned therefor.

2 mo. 6.—Attended the Quarterly Meeting held at Philadelphia to-day, and felt it to be my duty to occupy a short time in the early part of the meeting to speak of, and to endeavor to impress upon the minds of my auditory, the importance of a triunity of thought in reference to the Supreme Mind,—of His oneness, His goodness, and His nearness to the souls of the rational creatures which He has called into existence, and upon whom He has expended the lavishment of His love and His kind regard. In order to occupy but little time in the meeting, I was compelled to condense as much as possible, and to use great plainness in the illustration of these great thoughts, for which I had cause of rejoicing, as a Friend followed who occupied, I judge, more than an hour in what he had to say, and if he had curtailed in redundancy of expression two-thirds, it would have been more profitable to his hearers. It was very evident that they seemed so to think, for the paucity of his thoughts and the exuberance and expansiveness of his mode of expressing them were very burthensome. There is great truth in the saying, "True eloquence consists in saying all that is necessary, and nothing more."

This Friend was much exercised on the subject of non-belief in respect to the Scriptures and the "Holy Scriptures," as he termed them, but did not designate the form of this disbelief, and it was very evident, as he admitted in the course of his remarks, that his knowledge of the Scriptures was very

EPISTLE TO THE COLOSSIANS

limited, though he extolled them so highly, and that consequently in this particular he was but a blind leader of the blind.

2 *mo.* 7.—Paul's Epistle to the Colossians is generally considered the seventh in order of his writings, and the connection between this production and the Epistle to the Ephesians has caused many commentaries to have been written both in ancient and in modern times, owing to the striking resemblance between them not only in thought but also in expression. There are points of divergence, though these are less prominent than the many striking agreements. De Wette, in his table of parallels, has exhibited these coincidences very clearly. The celebrated Tübingen scholar, Baur, rejects both epistles as unauthentic, and finds Gnostic and Montanistic ideas and references in them which places the time of their origination contemporaneous with the fourth Gospel,—*i.e.*, the middle or latter part of the second century,—holding them to be the production of some speculative Christian who was inspired by the incipient Gnosticism of that period, and who wrote in the name of the apostle, as was frequently done by writers of that age, prompted by what they esteemed the *best of motives*.

According to Baur, the Christology of these letters differs in character and in degree from the acknowledged writings of Paul,—his four larger epistles: that the Pauline Messiah is human,—is a spiritual man, but is still a man, as well as spirit, the *principal* or *ideal* Christ having existed before Jesus in the reflected form of typified humanity, and that this spiritual effulgence was manifested to the world in "the man Christ Jesus." This critic discovers an affinity between the views of the Gnostics and the Epistle to the Colossians, as well as that to the Ephesians, in the fact that Christ presides over angels, who are divided into separate classifications, as "thrones, or dominions, or principalities, or powers." (Col. i. 16.) Baur points to the fact that Irenæus states that to the paraclete of the Valentinians all power was given,—all things

visible and invisible were created in him, and sent down to wisdom or achamoth by Christ; that the thrones, dominions, principalities, and powers mean angels in the epistle, and hence our critic argues that such sentiments were foreign to the views of Paul as rendered in his larger epistles, and consequently transfers both the Colossians and Ephesians to a later period of time when Gnostic speculations and vocabulary prevailed.

The determination of the apostle's Christology is, however, not an easy task.* He is so illogical, so entirely regardless of exactitude of expression, for it is evident when he took his pen in hand that he wrote with rapidity and was not careful concerning word or style. His ardent and impulsive temperament necessarily led him into a diversified phraseology. He does not condescend to reason or argue with those he esteems as teachers of false doctrine, but unfolds his views as undoubted truisms, as aphorisms and apothegms. His mind was of a positive cast, and he wrote according to the emotions or frame of mind which influenced him. Power and force of expression, not consistency of thought or adherence to reason, distinguish his writings. Hence the diversity which are their characteristics, and hence the diverse views which prevail in the Christian world in regard to them.

His first reference to the redemptive office of Christ is found in Col. i. 20: "And having made peace through the blood [the life] of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven."

This idea is not found in the apostle's larger epistles, but from the fact we must not necessarily infer that the one under consideration is unauthorized, for Paul was an eclectic in feeling, and his mind was therefore influenced by the law of growth and development, and he may have imbibed and adopted in a *modified form* the Christology of the Gnostic, for Gnos-

* See Appendix C.

GNOSTICISM

ticism was anterior to Christianity, and the age was peculiar for its speculations and definitions concerning "the fulness of the Godhead." The Gnostic vocabulary is similar to that of our epistle in the use of such terms as *pleroma*, or fulness; *æonsophia*, or wisdom, mystery; *gnosis*, or knowledge. Now, the apostle may have known that the brethren at Colosse had imbibed errors which he thought might imperil their faith, and hence he set forth Christ as "the mystery which hath been hid from ages and from generations, but now is manifest to his saints. To whom God would make known what *is* the riches of the glory of this mystery among [in] the Gentiles; which is Christ in you, the hope of glory."

Judging from this epistle, the false teachers among the believers at Colosse delighted in theorizing concerning the Eternal Mind in reference to the condition of angels, and the manner in which our world was created by beings of an intermediate state,—by æons, who emanated from God's central fulness, and who embodied His divine attributes. To meet such speculations as these the apostle became also metaphysical, and hence his view concerning the nature of Christ as "the image of the invisible God, the first-born of every creature." He warns them against the vagaries of spiritualism and "the worshipping of angels," directing them to that inward power which will free the soul from "the rudiments of the world," and enable "Christ, who is our life," to appear, bringing us into that unity and fellowship in which there is oneness, for sad is our condition when our finite natures become weaned from that singleness of aspiration which descends to us in a *focus* of heavenly light from the Eternal Mind, leading to that oneness of vision and conception which filled to overflowing Jesus of Nazareth, and has warmed the nature, quickened to a divine glow the susceptibilities of all who have opened the portals of their souls to receive the *unity* of that great love which ever flows in fulness from the Father of lights and spirits.

2 mo. 7.—Attended our Quarterly Meeting at Abington to-

day. It was a favored opportunity, and love seemed to cover us as a canopy.

2 mo. 8.—The funeral of Charles Mitchener occurred to-day. I had a service at the house, and the query seemed to be, "What kind of seed did this man sow?" The reply was, that he sowed that kind which will spring up into everlasting life and peace. Those beautiful lines by an anonymous author, "As we Sow," are full of deep meaning:

"Are we sowing seeds of kindness?
 They shall blossom bright ere long;
 Are we sowing seeds of discord?
 They shall ripen into wrong.
 Are we sowing seeds of honor?
 They shall bring forth golden grain;
 Are we sowing seeds of falsehood?
 We shall yet reap bitter pain.
 Whatsoe'er our sowing be,
 Reaping, we its fruit shall see.
 Can we ever be too careful
 What the seed our hands shall sow?
 Love from love is sure to open,
 Hate from hate is sure to grow."

2 mo. 11, *First-Day*.—We had an interesting meeting. I had hoped to be excused from expression, but in the latter part of the sitting thoughts sprung up which seemed to demand utterance in relation to the advantages of our form in that we are not compelled to utter insincere words, as certainly must be the case among other denominations, in which, at stated times, words must be expressed in compliance therewith. Utterance is a sacred thing on the subject of religion, and in a public meeting should only flow from the lips as if at the soul's peril. But the view generally taken of the subject is that the minister of the gospel is always ready; whereas the deep and inward flow of the soul's emotions are not always at our command. It is God's gift gushing up from the depths of the heart's living experience; thus and only thus, it seems to me, can we minister to the necessities of others, raising holy aspirations in their souls, for the spirit of

the prophets is subject to the prophets. A well-attuned spiritual ear can detect discordant and inharmonious sounds, and all should remember, too, that our Father is one of our hearers: "In the multitude of words there wanteth not sin: but he that refraineth his lips is wise."

Received a letter from sister Martha querying of me concerning my use of the word "mystical" at the Philadelphia Quarterly Meeting. She expresses unity with what I said except the use of this word. It was used in relation to John xii. 32: "And I, if I be lifted up from the earth, will draw all men unto me." Now William Penn says, "Here they (the Scriptures) are proper; there, metaphorical; in one place literal, in another, mystically to be understood." But if we should infer that the evangelist used this language as having reference to the crucifixion, we probably err. It has a sacred signification, for the moral power of this event of his death, for the truth's sake, has exerted, and will exert, an ever-powerful influence on the human mind for good. The blood of Him the greatest of truth's martyrs, has a redeeming power, and the sacrifice which he made has tended, and will tend, to lift the human mind "up from the earth." *Thus his sacrifice is an efficient and beneficial atonement for us when the same spirit of self-sacrifice is reproduced in us.*

2 mo. 11.—I spent the morning in conversation with my friend Lucretia Mott. The brightness and spirituality of her mind at her advanced age is extremely interesting. The crown and diadem of her character, as in all truly great minds, is beautifully evinced in the simplicity and humility of her life and conversation. A mind of the very highest order is united with a courage and moral heroism which has enabled her to fulfil the duties of that high position which nature has assigned her in times of trial, which are now happily past, in which public favor and personal esteem were lost sight of when truth and duty were in the scale. These high traits of character are blended with an artless single-mindedness which renders her companionable and accessible to all.

I could not help comparing her with a correspondent who occupies a high position in our Society. He, in a recent letter, spoke lightly of her, because of her liberal views, and displayed that weakness of poor humanity in which a high endowment of imagined spiritual fulness leads to superciliousness, shallowness, and vainglory.

I know of no writer who is more instructive on this subject than the apostle Paul; and the thirteenth chapter of First Corinthians deserves a place in the memory of every professor of the name of Jesus. His cautions to the brethren at Philippi in his epistles to that church are particularly edifying: ii. 3, 4, 15; iv. 5.

I read Lucretia several pages of this journal, and found that she united with me in the thought that until the Scriptures are better understood and appreciated, such reactionary tendencies to the dead past must necessarily exhibit themselves, as are now so painfully evinced in our Society.

* * * * *

In reference to the authenticity of the Epistle to the Philippians, the best critics are divided in opinion. External testimonies, as is also the case with the Colossians, are abundant as to the authorship of the apostle. Though these authorities are not sooner than the middle of the second century, yet there was general unanimity among the fathers that this epistle was written by Paul.

As to the internal evidences presented, the Tübingen school place our epistle much later than the apostle's time, and urge that Gnostic ideas and expressions are to be found corresponding with the later date. Baur urges that this is particularly observable in the mystical passage, ii. 5-8. The sixth verse, "Who, being in the form of God, thought it not robbery to be equal with God," he insists, can only be explained by the Gnosticism which was rife in the latter part of the second century. Other critics, and De Wette and Davenport are among the number, date this production at Rome, about A.D. 63, considering Paul as its author. The radius of

THE EPISTLE TO THE PHILIPPIANS

thought is certainly not the same as that to be found in many parts of the larger epistles, but, as has been already expressed in regard to the Colossians, the apostle's mind was of a highly speculative turn, and his eclectic tendency is very clearly exhibited in the letter under consideration (iv. 8).

If Baur could establish Paul's consistency in regard to his Christology, as delineated in the larger epistles, his reasoning would have more demonstrative force; but we find in 2 Cor. iv. 4, and 2 Cor. viii. 9, analogous thoughts with those expressed in the Philippians. The term "likeness" has a symbolical application, and is so rendered in the text 2 Cor. iv. 6.

In the twelfth chapter of First Corinthians, in reference to spiritual gifts, is a very intelligible view as to the anointing power as manifested in Jesus: "Now ye are the body of Christ, and members in particular." "The Christ" is in this chapter held as the synthesis and embodiment of spiritual truth,—is a universal individuality. The oneness of God in humanity is evidently Paul's main thought in the particular passage under consideration, and I would rejoice if Baur or any other critic could explain the inconsistencies so plainly apparent in the apostle's acknowledged epistles. It may be that they have been interpolated and corrupted at a later period by other authors who have foisted their opinions in the original writings of the apostle. For very clearly there is in this life of ours, above and beyond all present attainment, a spirit in man which one of the Old Testament writers calls "the candle of the Lord." As Paul says, "the head of Christ is God," so in every soul is to be found an "ideal," which reaches into the future life, and is dissatisfied with present attainment, ever urging us upward, onward, towards what we may become. This spirit of humanity is of universal individuality, in contradistinction to mere personality: "Ye are the body of Christ," and "the head of Christ is God." Here a union is taught, of man with God, and God with man, which union is symbolized by the indwelling spirit in a truly noble

character: "For God, who commanded the light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Here the oneness of the universal mind and humanity is clearly taught by the apostle. As is also the case in the text, Phil. ii. 5: "Let this mind be in you, which was also in Christ Jesus." This view seems to be true Pauline doctrine.

Second advent views are to be found in this epistle (iv. 5, 6). The latter text seems unpauline and is inconsistent with his repeated expressions as to providence and carefulness in regard to the things of this life. But Paul was now under restraint at Rome, and his future looked gloomy as to temporalities; hence the sombre tinge of feeling so plainly apparent in this letter. It is also possible that the many millenarian expressions found in the apostle's various writings are interpolations of a later period, and that the real resurrection which he taught was the conviction that Jesus, notwithstanding his departure from this life, was still victorious, as in spirit he had suffered no defeat, having triumphed over "hell, death, and the grave."

The tone of sadness which is evident in this epistle is mingled with feelings of hopefulness, and grateful acknowledgment to the church at Philippi, which had relieved the necessities of the apostle on other occasions than this. His language on this subject, though full of affectionate interest, is couched in dignified terms, and refers to his well-known practice of supporting himself by his own hands; but now, being in bonds, his heart was touched by their attentions: "Not because I desire a gift: but I desire fruit that may abound to your account."

This is considered as his last letter, and may be dated very near the close of his life, for, like his Master before him, he sealed his testimony with his blood.

The church at Philippi was evidently not a recently established one, but, as is denoted in the salutation, had "bishops and deacons" as its officers. Different parties are also al-

GEORGE FOX

luded to, and the apostle is very harsh in his language in regard to the Judaizing brethren, describing them as "enemies of the cross of Christ" and "*dogs*," having reference to those who were attempting to undermine his doctrine and teaching. They evidently objected to Paul's universalism as hostile to the ecclesiastical life of the church; this church had clearly been a long-established one.

2 mo. 15.—George Fox held that "opinions and religions are to be tried" and tested not by science or the Scriptures, but by that deep and inward principle which comes from God. The inductive system of philosophy which Bacon applied to physics he applied to religion and ethics. His first imprisonment at Nottinghamshire was caused by his denial of the Scriptures as the "sure word of prophecy." At that early day Quakerism was considered as a protest against Protestantism, and the greater part of George Fox's life was spent in prison. He taught that God was an impartial being; that in His administration of divine justice abundant light is given to each rational mind, which, if rightly used, is all-sufficient to save, redeem, and elevate the soul; that those who give heed to this shining light are progressively illuminated, and thereby prepared for heavenly happiness. And that those who violate this divine principle within wander from light and knowledge, thereby rejecting the counsel of God, placing themselves by their own volition in opposition to the divine mind.

George Fox and his co-workers were much in advance of the age in which they lived, and no doubt lived up to the measure of that light of which they were the recipients, and because they were not logical and consistent in their thoughts and opinions was not because the nature of truth is subject to oscillations and variations, but for the reason that our humanity is frail and defective. Truth is perfect. One generation cannot fix her boundaries or determine her periphery for succeeding generations, because man is progressive in all the powers and faculties of his nature. We should labor,

therefore, only in the light of truth, for if we labor in the darkness and obscurity of error, we labor in vain.

More than eighteen centuries have passed since it was said the kingdom of God cometh not with observation, and this great truth has been abundantly confirmed by the living experience of all travellers thitherward. Scientists of the school of Darwin and Spencer, in approaching the consideration of this subject, "*from the side of natural history*," can only find in the present status of humanity development from the lowest grades of created things. That the sense of the sacred obligations of righteousness is not innate, but has been acquired "through inheritance, in which the experiences of utility, organized and consolidated through all past generations of the human race, have produced in us certain faculties responding to right and wrong conduct, which have no apparent basis, but in the individual experiences of utility."

Thus "star-eyed science" seeks to degrade the being for which the worlds were made. How different this cold utilitarianism from the philosophy which warmed the souls of Newton and Kepler, causing the latter to exclaim: "O God, I think thy thoughts after Thee!" Time once was when the undevout scientist was considered "mad," but we have lived to see again revived the theories of Hobbes and Manderville, who vigorously denied to man any other spring of action than self-interest.

The utilitarian can find no other ground to stand upon. For him duty is only "the greatest good to the greatest number," a theory surely above the ken of the savage ancestors to which Darwin assigns us, and from which conscience has been slowly acquired by the process of transmission, which in itself is such a paradox that the latter is forced to admit "that no instance is known of an arbitrary or superstitious practice, though pursued for ages, leaving hereditary tendencies of the nature of a moral sense."

To explain that sentiment of repentance and that feeling of remorse which occasions such dread terror and alarm in those

FAITH

guilty of crimes against their fellow-men, our theorists have exercised all their ingenuity and skill, and have utterly failed to account for that sense of conscious guilt which causes such soul-shaking terrors and remorse. Though no human eye may have seen, no human ear may have heard, yet the guilty fleeth though no man pursueth him. *This feeling is far different from a feeling of compassion for the injured one, as well as quite irrespective of all human tribunals and all human retribution.*

In regard to those most sacred of all feelings by which the conscious soul measures the nearness of its approach and communion with the Infinite One, lifting our natures above and beyond the things of this life, making us amenable to Him alone in reference to those convictions which have been sealed upon the inner consciousness of our being, causing us to recognize the voice of the Highest in the voice of an enlightened conscience and inward sense of feeling, these holy, heavenly, and endearing ties have, of course, no place in the sympathies and affections of those who approach the consideration of this great theme "*from the side of natural history.*" God never has been and never will be comprehended by those who approach Him in this manner.

A faith such as that which inspired the souls of Zoroaster, Job, Pythagoras, Fénelon, Woolman, and Hicks can never be acquired in the study of natural history. It can only be learned in the school of a living experience. Outward things but deepen, corroborate, and confirm the vital and inward truths of the soul. In the vast arcana of created things, to the well-attuned ear and attentive mind, these are not lacking:

"He looks abroad into the varied field
Of nature, and though poor, perhaps, compared
With those whose mansions glitter in his sight,
Calls the delightful scen'ry all his own.
His are the mountains and the valleys his,
And the resplendent rivers. His to enjoy
With a propriety that none can feel

EUDEMON

But who, with filial confidence inspired,
Can lift to heaven an unpresumptuous eye,
And smiling say, 'My Father made them all.'"

A large proportion of the doubts which disturb the popular mind are traceable to the *outward views inculcated by the religionists of the present and past ages*. This must be evident to every reflective mind. How true the apothegm of George Fox: "They are seducers and antichrists who draw your minds out from the teachings within you."

As in his day, the seductive speculations of a vain theology lead the mind without instead of within, and as a natural consequence the scientist is led to adopt a like method of investigation as to the subject of religion and morals, and hence an hypothesis which tends to revolutionize ethics, and dethrone that inward sense of right and wrong, a measure of which is implanted in every human soul. For God has furnished without stint His Holy Spirit as a comforter, which can fathom all our depths and sorrows, brightening our darkness with His marvellous light. The spiritual gift He will not confer upon the careless, the indifferent, or the full. To accept it our souls must be fitted with a *strong desire and a deep craving*. This condition of receptivity, and this alone, can fit and prepare us to receive Him in the way of His coming.

2 mo. 18, *First-Day*.—Was at Horsham this morning. In the afternoon attended the funeral of a young man, the son of a friend, and had a very painful experience, for I was at first impressed in relation to him unpleasantly, and then came a powerful scene of the admirable mercy of Our Father to the souls of the children of men. I could no more repress the utterance of my feelings than the earth can help obeying the law of gravitation; was wonderfully wrought upon, but afterwards did not feel altogether easy in my mind, and was fearful that I was not rightly understood. My thought was that this young man's spirit had been admitted into a mansion adapted to his condition, through the mercy of God, and not into that higher state which had been alluded to. The bap-

EPISTLE TO THE ROMANS

tism into which I was introduced may have been caused by my not having been sufficiently clear in my own feelings,—by not sufficiently discriminating between thing and thing. May I ever remember the pious ejaculation of the psalmist: “I *waited patiently* for the Lord; and he inclined unto me, and heard my cry.”

2 mo. 20.—For some time past I have been giving considerable attention and study to Paul’s Epistle to the Romans. It is a remarkable document, containing, as it does, so much that is deeply instructive and edifying. It is considered the sixth in the order of his letters, and it is thought, judging from the Acts, to have been written at Corinth A.D. 58. Few critics question its authenticity, though its integrity has been the subject of grave doubts. The whole of the last chapter is, no doubt, spurious; thus it is viewed by many eminent critics; the doxology (xvi. 25-27) is clearly so. It was wanting in the ancient copies alluded to by Jerome, and it is thought was not read by Tertullian. Marcion had not the last two chapters, but there is an intimate connection between the fourteenth and fifteenth.

The epistle proves that the church at Rome was of Jewish origin. It evidently had *not been newly established at the time Paul addressed it*. The Clementine homilies inculcate the idea that the seed of the gospel was carried to Rome during the life of Jesus, for the Jewish population was large, as we learn from Philo and Josephus, and the Essene element says Davidson had penetrated into the ecclesiastical life of the church, as is alluded to in chapter xiv. The apostle inculcates charity towards its asceticism, that all minor differences might be merged in the common opposition to heathenism and a common love for Christ. The Acts of the Apostles, xxviii. 13, 15, informs us that Paul met the “*brethren*” at Puteoli, and that “they came to meet us as far as Appii Forum, and the Three Taverns.” The name of Jesus was, no doubt, first heard at Rome in a Jewish-Essene synagogue, into which the Gentile element had penetrated (xi. 13).

The reasoning in this epistle implies a thorough acquaintance on the part of the "Romans" with the Mosaic law and its observances. Hence that portion of the brethren who were more Jewish in feeling resisted the more advanced eclectic views of the Gentile converts whose tendencies and sentiments were of an anti-Jewish type.

Some have attempted the division of this letter into formal parts,—doctrinal and practical; but its writer develops his views therein without reference to a particular system, often unfolding thoughts before expressed, partly doctrinal and partly practical, without plan or pause. Of the latter, the most marked is at the end of the eighth chapter. The termination of the epistle might also have been at xv. 33. Its Christology is voiced as in Paul's other writings. In the twelfth chapter we have the same view as is rendered in the same chapter of First Corinthians: "So we, being many, are one body in Christ, and every one members one of another." In this divinely anointing power the apostle states, as in the Corinthians, there are different gifts and different manifestations by the same spirit: "For as we have many members in one body, and all members have not the same office." Whether in prophecy, ministry, teaching, exhortation, ruling, or giving, all is to be done with simplicity, diligence, and cheerfulness, with a "love without dissimulation, preferring one another."

In regard to the apostle's Christology, the inconsistencies may be owing to the mistakes, errors, and interpolations of transcribers and translators, as Elias Hicks intimated in a sermon reported by Gould in the "Quaker," vol. i. p. 222:

"Very probably the translators have not given it right to us, because the outward Christ never could be or can be in us. No doubt it was meant that the life or spirit of life in the soul is in every one of us, which is the anointing of the Lord, and that if we are not disobedient, we shall profit by it; but that is not the outward Christ. CHRIST means the anointing of the Lord, as Jesus was called Christ because he was anointed of the Lord."

ELIAS HICKS

This quotation is in relation to 2 Cor. xiii. 5, Elias Hicks objecting to the word Jesus in the text, which objection was, no doubt, well founded, as will be seen by comparing this text with the third verse of the same chapter. This seems the apostle's view when he said, "Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." If we make the Christology of Paul consistent with this view of that enlightened servant of God, Elias Hicks, much in his writings will have to be ruled out as unauthentic and as the interpolations of later writers.* This is the view of several eminent critics, and when we consider the condition of text of Scripture in Jerome's time, "the barbarous monkish Latin" in which he found it, in which "every one had added or subtracted according to his own caprice as he saw fit;"† when we consider that this father, to whom we owe the basis of our present translation, "*had to be assisted by a special providence from above;*" and when we consider the tendency of his thoughts, the nature of his works,‡ and the monkish asceticism of his character, it is very clear that in the revision, transcription, and translation of writings in such an uncertain condition as different texts of Scripture are acknowledged to have been when he was commissioned by the Pope to revise them, so they most naturally therefore have been moulded and fashioned, sensibly or insensibly, after and in accordance with those doctrines and opinions which found such a powerful advocate in this reverend father of the church.

The fifth chapter, 12-19, of our epistle has been construed by theologians to comfort them in their diverse dogmas, the highly metaphorical language of its writer having been tor-

* De Wette, vol. i. p. 185.

† These could find authority in Rom. iii. 7.

‡ One of his books was on the perpetual virginity of the Blessed Virgin Mary.

tured into a literalism which is very foreign from his thought, the terms Adam and Christ signifying type and antitype, sinning in the former sense having only a figurative meaning, —a “*similitude*,” as the apostle says, he having no thought that the doctrine of original sin would *be deduced from his expressions*. The great truth which he meant to convey was that God’s free grace is much more abounding in its nature and far exceeds the reign of sin. *This great thought is graphically delineated in the seventh and eighth chapters, the “I” being an imaginary person, with no view to a law or gospel state.* Paul meant not to enunciate propositions or tenets to be inserted into creeds, but was simply giving vent to the full flowing feelings of his heart, without exactitude of syntax, language, or expression, unmindful of that careful construction of sentence and consequent perspicuity of meaning which theologians delight in.

Pressing such phraseology as his into such doubtful service is doing great injustice to him and a great injury *to the cause of truth*, causing clouds and shadows to obscure her pure rays.

In these two chapters are depicted in strong colors those two states which all persons more or less experienced in the progress of heavenly life,—conflict in the former and victory in the latter chapter: “What shall we then say to these things?” exclaims the apostle. “If God be for us, who can be against us?”

2 mo. 23.—“Canst thou by searching find out God? Canst thou find out the Almighty to perfection?” This totality man is never to comprehend; but by searching we can learn of Him continually, for inquiry is the law of our nature: “Give thy son no teacher,” spoke the oracle to the father of Socrates, “for within him is a voice better than a thousand instructors.” By minding this inward voice we can become in *some degree* proficient and learners in the school of a living experience, and herein it is not wisdom to reject the experience of past ages. “These,” says Kant, “are not a deceit;

the human understanding has its fixed laws, and those laws are true."

The past assures us of the great law of progress, and of this law many fears are manifested, for the age is one of inquiry and research; its apparent scepticism is but the manifestation of this "seed of the kingdom," which can only ripen into development by "minding the light." For want of this wisdom how many, like the disciples, relations and townsmen of Jesus, comprehended not that kingdom of God which he proclaimed! He was but the carpenter's son to them, and was without honor among his own people and kindred. So with the present age. The staid conservatism of the past regards the radicalism of the period in which we live. It has always been considered infidelity to march upward and onward to higher truths. Socrates, Jesus, George Fox, and Elias Hicks were great infidels to the religion of their day.

Distance has been decreased in the material world by the application of steam and magnetism to machinery. Men converse beneath oceans and across continents, and are being dissatisfied with former conceptions of the Deity. Henry Ward Beecher's definition of Him as an "Impalpable Effluence" is not satisfactory to the age in which we live. The soul, impelled by its natural affinities, is seeking a nearer communion and relationship with the Creator of that soul. In attempting this men are but illustrating the wisdom of the past: "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee. Receive, I pray thee, the law from his mouth, and lay up his words in thine heart." Herein is the whole circle of truth, the attentive mind perceiving the eternal fitness of all things, that the shadows of the past beautifully harmonize with the light of the present, as Aristotle said more than two thousand years ago: "Error does not arise from the senses being false media, but from the wrong interpretation we put on their testimony." Conservatism has its proper sphere in the mental and moral economy; the mists and fogs of the morning blend most

usefully with the luminous light of advancing day. In nature there is no conflict between the present and the past. The glory of the former state is not enshrouded, bedimmed, or obscured by the vapors of the latter condition. Thus it would be with the human family were they but mindful of the law of their being; they would "know that all things work together for good to them that love God, to them who are the called according to his purpose."

2 mo. 26.—To-day was our monthly meeting. It seemed as if heavenly love was poured upon us. How unlike the meeting of yesterday, when, in consequence of a dependence upon instrumental means, even that food was in a measure withheld! For our spirits are in some degree subject to surrounding influences. In to-day's meeting, however, the spirit of supplication descended upon us as an angelic presence, and all minds were solemnized by His holy power.

2 mo. 27.—Many authorships have been assigned to the Epistle to the Hebrews, both in ancient and in modern times. Tertullian favors Barnabas as its author. Others ascribe it to Clement and Apollos. The latter opinion was held by Luther. Marcion did not include it in his canon. The Peshito or old Syriac version does not favor the Pauline authorship, neither does the author of the fragment of the canon published by Muratori enumerate it as such, the Eastern and Western church being divided on the subject. The mass of evidence before the fourth century is against its apostolicity. After that period it came to be gradually ascribed to the apostle, as Jerome and Augustine favored that opinion, although in some of the writings of the former he seems to have expressed a lingering doubt on the subject. In a letter to Dardanus he states that the epistle "is received as the apostle Paul's, not only by the churches of the East, but, on the other hand, by all the Greek ecclesiastical writers, though most ascribe it to Barnabas or Clement; and it makes no difference whose it is, *since it belongs to an ecclesiastical man, and is read daily in the churches.* But if the Latins do not commonly receive

EPISTLE TO THE HEBREWS

it among the canonical Scriptures, the Greek churches do the same with the Apocalypse of John. We, however, receive both, not following the usage of the present time, but the authority of ancient writers, who for the most part quote both, not as they are wont sometimes to quote apocryphal books as canonical."

Augustine is also ambiguous at times on this subject; his orthodoxy might be suspected. Like divines in our day, he husbanded his reputation. The truth might have injured it had he dealt in freedom of expression.

Origen favors the idea that the epistle proceeded from the apostle, though in his homilies he says, "God alone knows who wrote it." He evidently was double-minded on the subject, as was Eusebius, who says that "the sentiments are the apostle's, but the language and composition belong to some one who committed to writing what the apostle said."

In the Eastern church tradition was early and uniform in favor of the Pauline authorship, with very few exceptions to the contrary. Among the Westerns the mass of evidence is to the opposite of this, and it was not until the fourth century that it obtained a canonical position. The Arian controversy kept establishing its apostolicity, as it was useful to the orthodox interest.

In reference to the internal evidence, there is much to invalidate the apostolicity of our epistle. It has no title or inscription, and, as Eusebius says, its phraseology and style are very different from Paul's. The manner in which the Old Testament is cited also differs from his acknowledged writings. He quotes the Hebrew version, whereas our author is only acquainted with the Septuagint, uniformly following after the Alexandrian copy. Critics find many verbal disagreements. He is deficient in his knowledge of the temple and its appurtenances. He quotes the Old Testament evidently from memory, i. 10-12, 13. The first two verses refer to Psalm cii. 25-27, in which the address is to Jehovah, but by our writer its application is directly to Christ. The last

verse is from Psalm cx. 1, having the same reference in the applied to Christ in the time of the apostles." The last Psalm bility by the term *Κύριε* in the LXX., which was commonly applied to Christ in the time of the apostles." The last Psalm is not David's, but "contains an oracle spoken to him when he was preparing to fight against powerful foes." In the Hebrew the words cited are addressed to him, whereas in the epistle they are considered as having reference to Christ. Critics consider that Paul would have made no such gross errors, judging from his acknowledged writings.

In chapter ii. 3 the writer does not claim to be an apostle, but to have received the testimony of others, occupying the same relation to the immediate successors of Jesus as Luke. Our author follows after Philo rather than Paul in his manner of allegorizing the Old Testament, symbolizing it after the manner of the Alexandrian Essenian brotherhood.

The doctrinal relation of Judaism to Christianity, as well as its Christology, are not Pauline. The view taken of Judaism is objective; the thought of the apostle is opposite to this. He looks upon it as a priesthood, but in a subjective sense, considering that it is incompetent to bring man into acceptance with his Maker by reason of his inability to fulfil it. Herein is a very important signification, and, as has been stated in this journal, Paul's mind was of a progressive cast, and he may have seen reason to have modified his views with advancing years,—may have indited or have given his assent to this thought. For in our epistle the main-spring of the Old Testament religion is its priesthood, its temple, their symbols and ceremonials. There is much truth in this view, for no doubt its high professors looked upon the unanointed and unconsecrated Jesus and his disciples as impostors, as lacking in all dignity as the priests of Jehovah.

The writer of the Epistle to the Hebrews views Christ as an unchanging high priest for ever and ever, eternally the same, the law being but a shadow of the good that was in the fulness of time. This view may have been adopted by Paul

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after the conclusion of his acknowledged writings, in which he dwells on the thought that the promise was given before the law, and was not invalidated by it. In chapter viii. in our epistle is a very different idea; the signification is altogether objective. The apostle held that the contrast is between the law and the gospel, between the letter and the spirit, bondage and freedom, vassalage and sonship. He does not institute the similitudes and comparisons which so frequently occur in this epistle,—of this state and the future, heaven and earth, type and antitype, imperfect intimation, and blessed consummation. According to its writer, Christianity is not subjectively new as a religion of itself, *but containing nothing except what is to be found in the Old Testament*. It is a “spiritual kernel of a sensuous shell,” and the promise was given after the law (chapter vii.).

The Christology of Paul differs from that of the writer of this epistle, which approaches the thought indicated by the writer of the fourth Gospel, without representing the Son in Johannian light. Paul says that all things were created by the Son and *consist in him*. The writer of our epistle holds that God created the world by him. But the Son is not held to be the word in the sense expressed by the writer of the fourth Gospel. The advance is, however, beyond the Pauline idea, as indicated: 1 Cor. xv. 28, in which the dominion of the Son is *limited*, “that God may be all in all.” In our epistle, on the contrary, his dominion is to be everlasting.

The idea expressed in 1 Cor. xv. 45; 2 Cor. iii. 17, that Christ is a “quickening spirit,” is not in the epistle under examination. Paul brings into consideration the fact of the resurrection as efficacious in the work of redemption; but this is not the case with our author. He attaches no importance to it, the ascension being brought into prominence, the Spirit being considered as an indwelling principle, the same in essence with the Father. Herein there seems an agreement with the Epistles to the Colossians and Philippians; but in the larger of Paul’s epistles the thought is that Christ is the first

member of a renewed humanity,—the second Adam. The fifteenth chapter of the Corinthians was, no doubt, intended by its author to convey a psychological significance, the first man having reference to the earthly and the second to the heavenly nature. Its sense is subjective, not objective. Christ is *in* us, a life-giving spirit, not *for* us, as in our epistle.

The view of reconciliation is different from Paul's, as is also faith and justification diversely set forth. With the latter God is the justifier, but in the former believers are sanctified, sprinkled, and purged by Christ.

In the writings of the apostle the Father is the infinite, invisible, and perfect ONE, our humanity being a reflection of Himself, He working in and upon us. The Pauline dualism is only temporary and transient, while that of our epistle is absolute and enduring.

A merely superficial reader cannot fail to perceive that the circle of doctrinal ideas is different from that in the four large epistles of Paul, and it is evident that if he wrote or suggested its thoughts, his mind must have undergone a radical change at a late period of his life, which is very unlikely, to say the least of it, and the best critics are of the opinion that it is the work of some independent mind of the Alexandrian school, who wrote with great care, studying the conformation of his sentences, and having in view a rhetorical effect. It is a finished treatise on religion, the language being pure and lofty, and cheering to the devout mind. Distinguished scholars are of the opinion that Apollos was its author. Many of its expressions are Philonian; the peculiar phrases, "Father of Spirits," "High Priest of our profession," etc., are the same that Philo used.

The last three chapters are principally devoted to practical and encouraging precepts, which are spiritually edifying and comforting to the believer. The apothegm in regard to faith, xi. 1, is particularly so; its author's view, however, is considered a departure from the Pauline thought on this subject.

THOU ART IMMORTAL

With the former, *faith* is an entire trust and confidence in God without reservation; it is general and indefinite.

In the writings of the apostle, faith is circumscribed and defined with more exactitude and precision, "having for its object the promise already fulfilled by Christ." Herein theologians have found food for endless speculation, and theoretical believers find much comfort in the Pauline view, *having misconstrued his highly metaphorical expressions in an objective sense*. "The mysterious personal union" which he taught was Christ *in us*,—"Christ, the power of God, and the wisdom of God;" an individuality, not a mere personality. "Know thyself," said Proclus, repeating the Delphine inscription, "that thou mayst know the essence from whose source thou art derived. Know that of the Divine One thy soul is but a ray." Herein is "the mystery of godliness: . . . manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

God was manifested in Moses, in Confucius, in Isaiah, in Jesus, as the apostle says, "One God and Father of all, who is above all, and through all, and in you all." "It is not sacrilege," says a recent author, "thus to associate ourselves, *our souls*, with whence we came." I go much farther than this and say that it is our solemn duty, for it is our only "hope of glory." For in this affinity, this deep yearning, *that can be felt but not described*, is the guarantee and fulfilment of our immortality. Herein we can sing pæans and rejoice, ascribing praises unto Him alone, for through *faith* in Him as our Father and our Friend, our little barks, laden with immortal hopes and fruitions, will enter into the haven of eternal rest and peace forever more. "*The earth cannot and God will not destroy thee*. THOU ART IMMORTAL!"*

2 mo. 29.—Received, to-day, a social visit from my friend Charles Kirk. He is deeply experienced in the truth, and re-

* Charles Linton.

EUDEMON

lated many interesting incidents in relation to my mother, whom he accompanied in many of her religious visits, not only to families in the neighborhood of Philadelphia, but also to the far West. On one occasion they went as far as Kentucky in a carriage from Philadelphia, where they underwent and were subject to many of the incidents and hardships of travel. Many times, he said, she would, under Divine Providence, be led to point out to others the deep secrets of their souls, and that such was the feeling on this subject, particularly on the occasion of a visit to the families of Makefield meeting, that she even repeated the words that entire strangers had used in regard to her ministry; that they would not receive her visits, etc.

Catharine Foulke related to me some time since the circumstance of a religious visit to her in which mother was led to speak of her future as a minister. Catharine *mentally* exclaimed against this, on which there was an immediate silence for about five minutes, and the language addressed to her was: "Canst thou doubt?" As was foretold, afterwards she was called to the ministry and had to speak to others of the good things of the kingdom.

Many, indeed, do I find to whom the remembrance of my mother's labors in the truth is very precious. Many can with truth say,—

"Kind and gentle was her soul,
Yet it had a glorious might;
Clouded minds it filled with light,
Wounded spirits it made whole.

"All that led to human good,
Freedom, righteousness, and truth,
These, the objects of her youth,
Unto age she still pursued.

"Widowed hearts with anguish pressed,
Homes where death had darkly passed,
Beds where suffering breathed its last,
These she sought, and soothed and blessed.

BENJAMIN HALLOWELL

“ Memories all too bright for tears
Crowd around us from the past ;
She was faithful to the last,
Faithful through long toilsome years.”

3 *mo.* 1.—As my friend Benjamin Hallowell recently expressed himself, “ In astronomy, chemistry, mathematics, and all sciences certainty prevails; but in spiritual *realities*, the most important of them all, there are uncertainty and mystery, bigotry, and superstition.”

The trouble is, in this domain truth is considered stereotyped; but such is not the case; from her press are being issued continually new editions, improved and revised. God is the AUTHOR of all truth, and His gifts are free to all alike. Man can lay no *special* claim to His glorious dispensations,—to the fresh displays of His heavenly revealments: these are blessed donations, ministering spirits, repeated assurances, comforting promises in the heavenly path. They all go to re-establish, to *demonstrate* anew, the sum total of those glorious fruitions and heaven-born hopes, the verities and joys of which “ it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.”

As new discoveries in outward phenomena tend to increase and comfort in the physical relations of life, so will *new* realizations, *fresh* outpourings of the spiritual truths, go to buoy up the soul on the living current of that beautiful “ river, the streams whereof shall make glad the city of God.” As Diogenes said, “ When men’s souls are deeply and frequently employed in spiritual retirement, and waiting for Divine strength, and are often exercised in meditations upon the divine mind, holy revelations or illuminations will occur which enlighten the soul and enable it the better to live and to act virtuously.”

Herein we lean not upon an “ arm of flesh,” nor upon “ the letter that killeth,” but implicitly trust in that “ Wonderful Counsellor,” The mighty God, The everlasting Father, The

Prince of Peace," and herein again we will not dare to alienate the divine influence, for, having tasted of the good things of life, having experienced the ministrations of His love, we will value these blessed treasures too highly to slight Him who giveth wisdom to the wise and understanding to the prudent.

How applicable is the epistle which George Fox addressed to our Society in 1669, to the present conditions of things among us :

" Friends, dwell in the *living* spirit, and quench not the motions of it in yourselves nor the movings of it in others ; though many have run out and gone beyond these measures, yet many more have quenched the measure of the spirit of God, and have become dead and dull, and have questioned through a false fear ; so there hath been hurt both ways. . . Friends, do not quench the spirit, nor abuse the power ; when it moves and stirs in you, be obedient ; but do not go beyond nor add to it, nor take from it ; for if you do, you are reproved, either for going beyond or taking from it."

3 *mo.* 2.—The genuineness of the pastoral epistles—the two to Timothy and that to Titus—have been the subject of controversy from very early times. In the earliest canon of the New Testament—that of Marcion—they were excluded. His reasons for rejecting them we cannot tell ; they may not have been in existence, or he may not have been acquainted with them. Tertullian and Jerome consider that he discarded these letters, but Eichhorn thinks he could not have done so for doctrinal reasons. Baur is, however, of the opinion that Marcion and his adherents are alluded to, and dates the epistles after the middle of the second century. To prove this he refers to 1 Tim. i. 7, 8 ; Titus iii. 9 ; 1 Tim. iv. 3, in conjunction with Titus i. 14 ; 1 Tim. vi. 21 ; and 1 Tim. iii. 16.

As to external evidence, the Gnostics and anti-Essenes generally rejected our epistles. Tatian did the first two, though he received the one to Titus. Basilides considered them as anti-Pauline productions.

The fathers of the Church, however, seem to have prized them as the productions of the apostle, and by A.D. 150 they

THE PASTORAL EPISTLES

were generally known as such. Before 130 there is, Davidson says, "no evidence respecting them. They were received as Paul's without opposition, not only because the age was uncritical, but because they were justly thought to be useful and edifying letters with a Pauline stamp."

Among modern critics the weight of evidence is against their authenticity. De Wette, Baur, and Davidson urge that Paul, in his acknowledged epistles and in the account given in the proceedings of the apostles, acts and speaks in a manner which is "adverse to his authorship of the epistles." These eminent scholars consider them to have been written by authors who personated the apostle and wrote in his name against the heresies of the day and concerning unity and sound doctrine, these, in the author's opinion, being so important that he considered it a justifiable device for the purpose of advancing the truth against pernicious and dangerous errors, such a laudable end being thought in that age commendable, and the contrivance not a reprehensible one. The question is not of theological importance, but simply critical in its character, and, as has been said, "Paul's glory is not lessened by its settlement either way." On the contrary, his consistency would evidently be greatly enhanced should the views of Baur obtain and his authorship be confined to the four larger epistles.

These letters evidently lay between the Pauline and Johanian schools, with a tendency to the latter, and are considered to have been written in the forepart of the second century, being directed against Gnostic views more in a practical than in a doctrinal sense. The first to Timothy is conceded to have been the last written of the three, and is much inferior to the others. Titus bears marks of ability, but is not equal to Second Timothy. All three contain evidences of being the work of the same author, the first being the same in thought, but inferior in style. Having declared against false teachers in the latter two, he repeats himself, expressing the same ideas, and at times using the same phraseology, the part

which he had assumed causing embarrassment in that he was writing in the name of a master mind.

Church officers are alluded to,—elders, deacons, and bishop, the latter in the singular number. These are spoken of in a manner which has been thought to imply the institution of an episcopacy, much more stress being laid upon disciplinary matters than in the acknowledged letters of Paul, a fixed creed and common faith being denoted, and a community bound together with theological ties, the latter being clearly indicated. Now, Paul did not give heed to such minutia. His mind was occupied with matters of higher concernment; but in these letters there is much that displays a disposition to purge the church in reference to doctrinal disputations. Confessions of faith, our critics think, did not exist in Paul's time.

This view is, no doubt, in *part* true, but I cannot accept it in full, for, as I have already indicated in "Indices," it is very clear that the apostle was a reformer laboring in an established church, the tendency of which was progressive and eclectic, and he was laboring in that church for the overthrow of usages of long standing. The Epistle to the Romans clearly establishes this fact. It is also evident from his other writings. "It was against orthodox observance that he was contending,—against creeds, ceremonies, and superstitions. He was urging the community of which he was a member, with all the powers of his vigorous understanding, to come out of their dead forms, such as circumcision, baptism, priestly asceticism, and the observance of peculiarities of diet, etc.," which he considered of little importance; *but on account of which he recommended charity, toleration, and forbearance.* To induce the brethren to receive Jesus, Paul was willing to "please all men in all things." "Unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law as under the law." Thus he exercised prudence, dexterity, and management, exhibiting considerable skill as a tactician in the advocacy of his cause. In Acts xxi. and xxiii. his ability as a strategist is shown in a conspicuous manner.

TIMOTHY AND TITUS

As a general thing Paul acted on the defensive. He assumes the aggressive at times; but it is evident that the burden and onus were on him as a reformer in the organization (which was of a homogeneous character) in which he wrought with such power and success. "Josephus informs us that the Essenes were very careful in the initiation of new members into their community, and that they had much of that Judaical exclusiveness so characteristic of the whole race." *

That Paul was looked upon with suspicion by James and the elders at Jerusalem is beyond all doubt. When on the occasion of his journey thitherward from Cæsarea, he was by his friends "besought not to go up to that city," and no danger could have been apprehended from the orthodox Jews, as James, John, and the elders were in peace and quietness residing there. On the apostle's arrival he was, we read, quickly arraigned before them: "And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs?"

Not only in Jerusalem, but also in the different branches of the church which were located in various parts of the Mediterranean was the apostle held as one who advocated reformatory measures: thus necessarily was he regarded with mistrust, jealousy, and doubt. The free Christianity which he inculcated in contradiction to Essenian exclusiveness led him into collision with Peter, James, John, and Barnabas.

This being the fact, it seems almost incredible that he could have written such letters as those to Timothy and Titus, surcharged as they are with details relative to church government,—the consolidation of ecclesiastical organization, and the qualification of the various offices of bishop, elders, deacons, deaconesses, widows, etc. These things seem to point to another and a later author than the apostle.

The manner in which Timothy and Titus are spoken of is

* Indices, p. 162.

considered inconsistent with a Pauline authorship. The former is alluded to as a novice in religious thought, and not as an established and well-tried friend. He is enjoined to flee youthful lusts, to be an example of the believers, to drink no longer water, to refuse profane and old wives' fables, etc. Now it is claimed that these letters were edited after a second captivity, in consequence of the exegetical difficulties against the idea that they were written before that period, as is proved by the Acts and Paul's own letters. If this theory be correct, then Timothy was an experienced brother of twelve to fifteen years' standing, and clearly the apostle would not have written to him as a mere probationer,—as one unskilled in spiritual gifts.

Again, the manner in which the "Holy Scriptures"—the Old Testament—is spoken of is not Pauline, as he held to the contrary,—that they were the basis of the Christian religion, "able to make thee wise unto salvation through faith, which is in Christ Jesus." And the general tone and scope of these epistles in regard to *faith* and good works are different from Paul's view. There is also a general vagueness of outline as to the precepts enjoined, the term *faith* being used in a dogmatic sense, and does not imply that deep inward and subjective meaning that we find inculcated in Paul's acknowledged writings, but is held as a fixed dogma, binding a community together in ecclesiastical union.

Very many are the proofs of the post-apostolic origin of the three pastoral epistles, as will be seen by consulting the works of those eminent scholars, De Wette, Schleiermacher, Baur, and Davidson.

3 *mo.* 3.—Our circular meeting was held at Abington to-day. There was much said. I felt it right to arise upon my feet; but I had proceeded only a short time when the gospel stream ceased to flow, and I took my seat without understanding the why or the wherefore of the sudden reflux of the tide. Oh, that I may continue in faithfulness, ever mindful of the ebbings and flowings of the divine current.

THE EPISTLE OF JAMES

3 *mo.* 5.—Since First-day many doubts have assailed my soul, and I have experienced depression of body and mind, feeling the necessity of renewed and continual daily evidence *within myself* of the exercise of my gift and calling, that I may make full proof of my ministry, demonstrating it in the power of the everlasting gospel of God. The baptism through which I am passing may be for the purpose of humbling me. Eloquent speech is, I feel, dangerous to its possessor unless humility is abode in. There is great wisdom in the precept, “Take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you.”

After a short period of solemn waiting, the prayer that has ascended from the altar of my heart is, that I may be more and more purified from the dross and defilements of the earthy nature, and more and more experience that abnegation of self, in which all fear of man and all ambition to please him by eloquent words may be transmuted by the divine alchemy of heavenly love into the pure gold of that word which issues from the unseen but ever flowing fountains which God has instituted in the human soul, by which, and by which alone, he that thirsteth can find all his spiritual wants satisfied.

3 *mo.* 6.—The Epistle of James belongs to that class of letters which, with the alleged writings of Peter, John, and Jude, were in ancient times called catholic. The reasons for this title are not now understood, except that they were considered distinct from those of Paul.

Apollonius, Clement, and Origen gave them this appellation, and the latter thus designates the epistle of Barnabas. The epistles thus called formed a distinct collection, and were publicly read in the churches. It seems probable that they were thus contradistinguished from those of Paul, because his were understood as not being so generally received or so orthodox as those of the other apostles.

In distinctly designating the author of the Epistle of James

difficulty was experienced in ancient times, and three different persons of that name were sometimes blended together. The identity of the "Lord's brother," the "son of Alpheus," and of "James the Less" not being clear. Hegesippus, Eusebius, and Gregory, however, separate them, as also did the Clementines and the majority of the fathers.

Whether the brother of Jesus was his full brother or half-brother some consider uncertain. In Matt. i. 25 and Luke ii. 7 Jesus is spoken of as Mary's first-born son. Herein we infer that the brethren of Jesus were the sons of Joseph and Mary, and that James, the Lord's brother, was a different person from the son of Alpheus. Tischendorf has erased the above text from the Greek of Matthew; but Davidson says that it should stand, and it certainly corresponds with Luke ii. 7.

Several allusions in the Acts and the epistles of Paul are made to James, the Lord's brother. Some hold that the son of Alpheus was at the head of the Jerusalem church, but the force of tradition is to the contrary of this, and ascribes the authorship of our epistle to the former, which view seems confirmed by the letter itself, in which the author calls himself "a servant of God," and not an apostle.

It appears to have been written before the fall of Jerusalem. Hug thinks that certain internal evidence points to Palestine, and James, judging from the extract from Hegesippus, was a constant resident in the city of Jerusalem, for it was there that he was killed by the Jews.

As with several other books of the New Testament, so with our epistle was there a diversity of sentiment in ancient times in regard to its authenticity. Irenæus seems to have known of it, but the extract from Hermas is uncertain in its reference. Origen is the first to speak of James as its author. Tertullian, on the contrary, never mentions this epistle, though he cites Peter, John, and Paul. Eusebius considers it doubtful, and says, "Thus far concerning James, who is said to be the author of the first of the seven epistles called catholic. . . . It should be observed, however, that it is reckoned spuri-

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ous; at least, not many of the ancients have mentioned it," etc.

Jerome clearly favors its authenticity. It is included in the Peshite or old Syriac version, though it is not in the Muratorian fragment. Hippolytus quotes it, but it was rejected by Theodore of Mopsuestia, and its reception was not universal till the fourth century, when the synod of Carthage, A.D. 397, put it into the canon.

Thus it was sustained by external evidence. In regard to the internal view presented, many of the best modern writers reject it as the production of James. Luther thus speaks of it:

"In comparison with the best books of the New Testament, it is a downright strawy epistle, is not an apostolic production, ascribes directly justification to works, contrary to Paul and all other Scripture, makes no mention of the sufferings, resurrection, and spirit of Christ, and throws one thing into another without order."

We must remember, however, that Luther had great predilections for the Pauline view of faith, and consequently allowed his prejudices to influence his judgment, as, no doubt, was also the case with ancient writers, for the spirit of the epistle is eminently sound and in harmony with the faith that Jesus taught, all power and wisdom being ascribed to God: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

That the doctrine of justification by faith in Divine grace, revealed in the atoning death of Jesus, is denied and objected to by James is very clear: "Ye see then how that by works a man is justified, and not by faith only."

It is conceded that this epistle was not translated from an Aramæan original, but was composed in Greek, and for this reason, in part, several critics are of the opinion that James was not its author, but that this valuable letter was written in his name by some Jewish Christian a short time prior to the destruction of Jerusalem. The most probable view, however,

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is that a Greek translator has taken great liberties with an Aramæan original by James, as was the case with the Hebrew of Matthew. From the account of James given by Hegesippus, he certainly could not have written the pure Greek of this epistle,* for Josephus says Hellenic culture was very rare in Judea, and if this was the case with the Palestinian doctors, it is not rational to suppose that a son of Joseph the carpenter could have composed a letter in the flowing and elegant Greek of our epistle. But few Hebrewisms are to be found in it, the style being poetical, nervous, and weighty, often of the oratorical order, interspersed with lively metaphors and comparisons.

The substantial idea is Christian, but it is that of a Jewish Christian, and points to a time in which the precepts of Jesus were not developed in a written form, but were known only by oral tradition, and a plain, practical, spiritualized view of religious thought is inculcated, which is entirely foreign to the dogmatic and doctrinal system of after years, which view was evidently combated by the writer of this epistle. It exhibits a healthy and simple train of thought, breathing a pure spirit of morality and goodness, conveying a just rebuke and check to that more theoretic faith which exalts belief at the expense of justice, mercy, and truth.

3 *mo.* 7.—Our mid-week meeting was held to-day, in which the clouds which have rested on my spirit since last Seventh-day were in an admirable manner lifted, and my soul was again permitted to have a glimpse of the promised land. O that I may ever remember that this glorious condition is an internal one! That it is “not by might, nor by power, but by my spirit, saith the Lord.” As I wrote many years ago,—

The promised land within thee lies,
Look thou to font within;
The way that leads to Paradise
Is conquest over sin.

* See Appendix E.

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3 mo. 9.—In a letter of to-day's *Friends' Intelligencer* I find the following extract:

"I understand thee, in allusion to thyself, as holding by the ancient declaration that the preparation of the heart is of the Lord, and that for every new service there is its own peculiar preparation. I do not know what to make of this doctrine. I know it is Quaker, and I have at times thought it true, but if we are in the love of God,—love Him with all our heart, mind, and strength,—we will love our neighbor as ourself, and cannot need such a secondary dispensation."

To the contrary of this view, I find it necessary in my small measure of experience to seek after a renewed preparation for each new service in the ministry, that a continued recurrence to the Source and Centre of all souls is a necessity for my peace of mind. There is great wisdom in the aphorism of George Fox: "Friends, wait on that which convinced you."

Nimrod was a mighty hunter before Jehovah; but this will not do for me; all spiritual discernment would soon vanish and darkness ensue. It may be for want of faith. It may be a "Quaker tradition," to use the language of the writer cited, yet still will I pray, "O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles." And let this be not a mere tradition, but living and vitalized experience.

During the time in which I have been employed in the consideration of the various Scriptural books my faith has been increased in the infinite flow of the Father's love to His children in the different ages of the world, and I may truthfully say that it is in the prayerful hope that a like feeling may be inspired in the minds of those who may possibly be the readers of this book in after-times that has induced the effort, labor, and research herein exhibited. That truth may be exalted is my only desire, and in the hope that I may do something to promote an intelligent appreciation of the Old and of the New Testament, I proceed to the consideration of the book of Revelations.

The external testimony presented strongly favors the au-

thorship of the apostle John. We have the testimony of Papias to its credibility and authenticity, and Justin Martyr specially ascribes the work to the apostle John at Ephesus. Melito, bishop of Sardis, agrees with him in opinion, Eusebius, in his history, informing us that he wrote a book "about the devil and the Apocalypse of John." The fact that Melito was bishop of one of the cities addressed in the Revelations is strong evidence in behalf of its apostolicity.

Eusebius, whose prejudices against the millenarian views of the author of this book are well known, states that Apollonius cited it against the Montanists.

The testimony of Irenæus in behalf of the apostle's authorship possesses great weight, appealing, as he did, to ancient manuscripts as to the number 666. In the epistle given to us by Eusebius of the churches of Lyons and Vienne, the Apocalypse is cited. The Muratorian fragment attributes it to John, and Theophilus accepted it as apostolic, as did also Clement, Origen, and the early fathers of the church generally.

On the other hand, we find Marcion* excluded this book from his canon, and Caus, of Rome, and the Alogi ascribed it to Cerinthus. The Council of Laodicea omits it, and Cyril, of Jerusalem (581), likewise excludes it from the canon. It is not included in the old Syriac translation (the Peshito), for the reason, no doubt, of the spirit of criticism that had been inspired by the non-fulfilment of the millenarian predictions and the consequent prejudices prevailing in many minds against the book under consideration.

Hence Dionysius of Alexandria ascribes its authorship to John the Presbyter, not to the apostle, arguing against it for internal reasons mainly, urging that the same writer could not have produced the Apocalypse, the fourth Gospel, and the epistles bearing the name of John. But the testimony of this

* Marcion's reason is explained because of the anti-Pauline sentiments of this work. John was a Jew-Christian, and denounced the views of such as Paul as "of Balaam" (Rev. ii. 14).

EUSEBIUS

father is controverted by the whole tenor of ecclesiastical history, and was principally based on a subjective view, of which we of this age are as competent judges as he, for we can appreciate the reasons which induced Dionysius to point out the incongruities existing in the different works ascribed to the same author. Such testimony, as well as that of subsequent writers, however, belongs more properly to the history of the canon, for it is very clear that the indecision manifested by Eusebius was from the internal test which he applied to the canonicity of the book, the external evidence in its favor being more positive than that of any other of the different works which constitute the canon of the New Testament. The stock of ecclesiastical history was very meagre when Eusebius wrote, and if we reject the little which existed in his time in behalf of the genuineness of the Revelations, the balance of the canon rests upon very insecure foundations indeed.

The value of the book is, however, not to be determined by its canonicity, but by its contents, and herein Luther, Erasmus, and Zwingli agreed in opinion respecting it. The former says, in his preface to the Revelations,—

“More than one thing presents itself in this book as a reason why I hold it to be neither apostolic nor prophetic. First, and most of all, that the prophets do not concern themselves with visions, but with prophecy, in clear, plain words, as Peter, Paul, and Christ do; for it belongs to the apostolic office, clearly, and without image or vision, to speak about Christ and his work. Moreover, there is no prophet in the Old Testament, not to speak of the New, who is occupied with visions throughout; so that I almost imagine to myself a fourth book of Esdras before me, and certainly can find no reason for believing that it was set forth by the Holy Spirit. Besides, it seems to me far too arrogant in him to enjoin it upon his readers to regard his own as of more importance than any other sacred book, and to threaten that if any one shall take aught away from it, God will take away from him his part in the book of life. Moreover, even were it a blessed thing to believe what is contained in it, no man knows what that is. . . . But let every man think of it as his spirit prompts him. My spirit cannot adapt itself to this production; and this is reason enough for me that I should not highly esteem it, that Christ is neither thought nor perceived in it, which is the great business of an apostle.”

Erasmus and Zwingli agree with Luther in opinion. The latter would not accept passages from the Revelations in proof of doctrine. The principal reason which has induced many to reject it, as in the case of De Wette, was the impossibility of ascribing to the same author both the Apocalypse and the fourth Gospel. And no wise and just criticism can reconcile the wide differences that appear on every page of these two different books. For the central idea of the former is that the second advent of Jesus "is at hand." And believers were encouraged to endure present and impending calamities in the hope of a speedy consummation of their desires, for the brethren were looking for a certain revolution in earthly things, and firm was the faith of many in the early establishment of the Messianic kingdom, the resurrection of the dead, the judgment of the world, and the downfall of Apollyon.

Hence John's exhortation to steadfastness in their many trials and disappointments, for the mission of Jesus had been misunderstood and misinterpreted. The manifestation which had been exhibited in the lowliness and humility of his claims and personality has occasioned much disappointment and much disbelief, and the Essenian brotherhood of the seven churches were longing for a more kingly reign, wherein the saints would be exalted in the downfall of their enemies and in the establishment of the New Jerusalem.

Far different was the heavenly kingdom that Jesus taught from the sensuous view as depicted by the apostle in the book under consideration, which, however, well accords with his character as rendered in the first Gospel as having desired the first place in the kingdom of God. No wonder, "when the ten heard it, they were moved with indignation against the two brethren."

It is considered by the best critics that the Apocalypse bears marks of having been written before the entire destruction of Jerusalem. The temple is supposed to have been standing. In chapter xvii. 10 the time in which John wrote seems designated: "And there are seven kings: five are fallen, and one is,

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and the other is not yet come" (Vespasianus). When the apostle wrote in Galba's reign (69 A.D.) five emperors had fallen,—*i.e.*, Augustus, Tiberius, Caius, Claudius, and Nero, the latter being expected to again return, as appears from xiii. 3-14. Galba is the sixth,—“the king that is.” The author is understood as explaining who the beast is, and not as endeavoring to penetrate the future with the spirit of prophecy. This view accords with xvii. 8: “The beast that was, and is not, and yet is.” Nero * is the antichrist. The Roman power is embodied and personified in him who was expected to reappear. The number of the beast is said to be the number of a man, 666 (xiii. 18), which in Hebrew makes up the numerical letters in Cæsar Nero. According to Irenæus, the ancient reading for 666, the shorter form of Nero, would make 616.

The Lord's sudden advent is considered identical with the third woe: “Behold, I come as a thief,” xvi. 15; and in chapter xvii. 10 the time is thought to have been designated.

The figures, symbols, and coloring of the Revelations are taken from Daniel, Zechariah, and Ezekiel. The Second Esdras and the book of Enoch have evidently been drawn upon, the whole being consolidated and adapted to the apocalyptic conceptions of the times in which the writer lived. This was the atmosphere in which he breathed. It was this that inspired him when he wrote the Apocalypse. The ideas and imagery in the last two chapters are taken from Isaiah, and much of the rhetorical embellishment of the work belongs to the domain of poetry, and should be left to its indeterminate and vague significance, as no mystical meaning of a soul-sustaining character is to be found in those *details* which were intended but as adornments in its composition.

Its Christology is apostolic. It is very different, however, from the spiritual and highly mystical view which prevails in

* ק = 100; ד = 60; ר = 200; נ = 50; ו = 200; ו = 6; ז = 50,—*i.e.*, קסנריו = 666.

the fourth Gospel. The objective predominates in the Apocalypse, and its writer is impelled by a fanciful and lively imagination. But the Gospel is the work of a mind cast in a very different mould, the vein of his thought running in a deep channel, with calmness on its surface and a gracious reliance and loving spirit in its depths. Spiritual-mindedness of a metaphysical order is the characteristic of the fourth Gospel.

Very different from this is the apocalyptic penman. Stern and vengeful was his mind, and the fiery character of his nature is depicted on every page of his work. The Messianic kingdom was an outward reign.* “The righteous pray for vengeance,† and are restored to life in the first resurrection, that they may reign with Christ a thousand years,” who is victorious over all his enemies, and who conquers more by his external power than by his redeeming and saving grace. The nature of the evangelist is permeated by a philosophical idealism, which bespeaks a mind skilled in the science of morals and nature, and trained in a school of philosophy and refinement. The sway of the Messiah is inward and spiritual. His reign is in the heart and the affections. His kingdom is a present possession to all believers, with no thought whatever of the millennium in the chilastic ‡ view of the apostle as rendered in the Revelations, whose animated and ardent spirit is evinced in the manner in which he invokes vengeance on unbelievers, pouring vials of wrath upon the despisers of divine things, clothing his imagery with dragons, demoniacal and lion-headed horses, scorpions with fire and smoke and brimstone issuing from their mouths, all evidencing a tendency of mind and thought altogether foreign to the subjective symbolism of the evangelist.

In regard to the time of the Messianic kingdom a difference exists between the book under examination and the other apostolic writings as to the expected advent. John fixes the space of a thousand years between the harvest of the earth

* Rev. xx. 4.

† Rev. vi. 10.

‡ Rev. xx. 7.

THE BOOK OF JOB

and the *full* manifestation of Messianic reign. Paul proclaims Maran-atha,—“the day of the Lord is at hand;” and James counsels fortitude and patience, declaring that his coming is near. The Epistle to the Hebrews and those of Peter and Jude all place the reign of the Messiah in close proximity to the final judgment.

3 *mo.* 10.—Was wonderfully favored at meeting to-day with a feeling sense of the condition of those present, and by keeping close to the heavenly word was impelled to hand forth in the power of truth the good things of life, counseling others

“To make that larger faith our own,
We must depend on God alone.”

3 *mo.* 16.—In a careful perusal of the various Scriptures of mankind we perceive the subjective often in strong contrast to the objective view, as the spiritual kernel is to the sensuous rind. We see in the oldest book of the Old Testament—the book of Job—those frequent flashes of descriptive divine light and wisdom. We read in Genesis that Enoch “walked with God,” and that when his years were ripe “God took him.” This is all that is told concerning Enoch. It is enough, for we can fill up the interstices of such a perfect walk. We can imagine the beginning and the end of such a life:

“Victorious he who walks with God;
’Twas in this path that Enoch trod.”

And herein, no doubt, he had his trials, as Jesus had his. Our Saviour is often a man of sorrows. When we can say, Thy will be done, then and only then a holy calm breaks in upon the soul, and all is light. From over the centuries comes the assuring language, “Be of good cheer, I have overcome the world.” In our tribulations, imperfections, and temptations such thoughts as we find in the various books of the Bible are soul-sustaining and comforting. And amid so much that is outward and external in the book last criticised in this journal—the Revelations—we find the deep and inward

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gleams of heavenly good: "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Here we doubtless have the words of Jesus that were treasured up in the apostle's memory, which he has transmitted to us as from the "Alpha and Omega" of the heavenly kingdom.

In this *overcoming*, strive, O my soul, amid the many hindering things of time, ever remembering,—

"'Tis alone of his appointing
That our feet on thorns have trod;
Suffering, pain, renunciation
Only bring us nearer God.

"Strength sublime may arise from weakness,
Groans be turned to songs of praise;
Nor are life's divinest labors
Only told by songs of praise."

3 mo. 17, *First-Day*.—Confined to the house to-day in consequence of indisposition.

3 mo. 18.—Blessed the man who follows after the True Light, for there are many false lights, and great is the danger of being misled by them. We should therefore "watch," and that continually; should so live in that inward and spiritual life that our souls may be attracted towards the highest good. A prayerful desire is the wing upon which we can be lifted unto Him.

Diverse and many are the means which He employs; these are as pointers upon roads which at times seem to cross each other, all pointing unto Him. Many, indeed, are the messengers which are sent unto us, and how great the folly of worshipping these messenger words, instead of directing all our thoughts and all our aspirations unto the Giver of every perfect gift. Herein has man in all ages so greatly erred, prostrating himself so continually before the effect, instead of directing his mind to the cause of all things. "He who bathes in the stream should not forget the fountain."

Our Father has given us faculties for which we are responsible,—spiritual eyes to perceive spiritual truths. For

WISDOM'S WAYS

these good gifts we are accountable unto Him, true peace of mind only being found in that law of affinity in which He alone is the great centre of attraction. Here is satisfaction to be obtained for all the cravings of the immortal mind. Follow not, then, after any spirit, no matter how high its soarings may have been. Even though it may profess to have come from the "seventh heavens," believe it not, if it should seek to divert thy attention to itself and away from the teachings of thy Father within thee. That spirit or that man who interposes a shadow between thy soul and thy God is not from Him. Be assured of this, for this would be intercepting that perfect good which flows from the fountains of eternal wisdom and truth unto thee.

Worship, then, Him alone as thy Lord and thy God, for the human mind is so constituted that it must have an object of adoration. Rely not, therefore, upon false lights, imperfect truths, or bending reeds. How beautiful the faith of the writer of the twenty-third Psalm: "Thy rod and thy staff they comfort me."

And how useless it is to gather together for spiritual sustenance that kind of food which perishes with the using. Surely, a dependence upon the sensuous shells, perishing creeds, and empty forms of religion but trammels the mind and detracts the attention from that blessed communion which illumines our pathway through the tribulations of this imperfect state, raising the soul into the purer atmosphere of heavenly love.

Herein wisdom's ways "are ways of pleasantness, and all her paths are peace." To the single-eyed the path is a straight and a plain one, nothing tortuous, devious, or mysterious in truth's simple paths: "The way of holiness; the unclean shall not pass over it; but it shall be for those: the way-faring men, though fools, shall not err therein."

Thorns and briars may pierce and wound, but "instead of thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree." The road may lead over desolate

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mountains, through dreary wastes, but at last the greenest of valleys appear, wherein fountains of living water pour forth their abundant supplies. These greet the eye and make glad the heart. In the desert shall blossom "the rose of Sharon and the lily of the valley."

Storms may prevail and clouds may gather together, obscuring for a time the brightness of the blessed sunshine, for

"The power is with you in the night
That makes the darkness and the light,
And dwells not in the light alone."

The night seasons of the soul have their divine uses in the heavenly economy. Amid storms and tempests the giant oak deepens at the root. In the sevenfold heated furnace of affliction we learn patience and passivity.

But we should be passive only in the hands of the Heavenly Potter, and to no spirit but to His Holy Spirit should we surrender the control of our spiritual being, for when this is done the eye of the spiritual body becomes dimmed. We cease to be single-eyed, our vision is clouded and double. If occupying the position of leaders, we become as blind leaders of the blind, and if in the leading-strings of faith, we fall into the ditch of error.

If, however, we "patiently wait upon Jehovah," and abide in that humility which true wisdom dictates, submitting to His chastening dispensations, light will in due season break forth, and we will be overshadowed by its glorious brightness. *Feeling* the truth, we will rely upon it with all the implicit confidence of a little child.

3 mo. 20.—I have been interested recently in reading the articles of I. H. Dillingham, in the *Friends' Review* (Orthodox), on the subject of New Testament literature, in which he, as well as such writers as Tischendorf and Stowe, attempt to throw Papias, bishop of Hierapolis, in the shade, and seem to know more concerning him than the historian Eusebius, writing about fourteen hundred years ago, and who quoted

PAPIAS

all he could find which was applicable to his history from the work of Papias, calling it "An Exposition of the Oracles of the Lord," in which were collected the traditions of trustworthy elders respecting the apostles and their writings. Therein he states what he knew concerning Matthew and Mark, but says naught concerning the writings of Luke or John, except that the latter was the author of the Apocalypse, from which he drew his millenarian ideas. And because this early penman of the church cannot be made to prove the fourth Gospel and the present status of the Synoptics, such evangelical critics as I have cited would quietly dispose of him, and set his "*oracles*," which Eusebius read, aside, treating his testimony very lightly, although the great church historian states that Papias inquired accurately, "what *John* said, or Matthew, or any of the Lord's disciples." Hence it is impossible to conceive that if a gospel of an apostle of an Asiatic church had been in existence it would have been unnoticed by Papias, or, if noticed by him, would not have been alluded to by Eusebius, especially as he passes by the testimony of Papias, and cites a tradition of Clement Alexandrius in respect to John's Gospel, with the uncertain appellation, "*they say*."

Much importance is assigned to Polycarp and Irenæus in the article in the *Review* as witnesses for the present status of gospel narrative. But, says Tischendorf, these distinguished fathers were unacquainted with each other before A.D. 150, and the epistle was not published till about 160, it being written against the Marcionites, whose head flourished during the latter half of the second century.

If the epistle ascribed to Polycarp be a genuine one, and it is admitted on all hands to have been much mutilated and corrupted, there is no allusion to the fourth Gospel in it, which certainly could not have been the case had he known of that work, professing, as it does, to have been written by his master. He may have cited 1 John iv. 3, but he cannot be made a witness of a gospel by his old tutor, especially as

he is cited afterwards by Polycrates as authority for an opinion directly at variance with this book.

The writer in the *Review*, as is common with our evangelical brethren generally, is loath to give up Justin Martyr as a witness for the fourth Gospel, and, as I have said in "Indices," p. 67, in reference to his citations from the Gospels, "In quoting from these writings, Justin refers to them as 'the records of the apostles,' and makes no mention of Matthew, Mark, Luke, or John. From the first three he frequently quotes passages familiar to us all, but refers to no text that can be recognized as coming from the Gospel according to John." He refers to the Apocalypse by the latter author, but not to the fourth Gospel. The above quotation was penned after a careful examination of Justin's works, in which he is said to have cited the evangelists over four hundred times. Since then I have read the works of the ablest and most conscientious of critics, and find that they agree with my view.

It is alleged that there are several allusions to the fourth Gospel by Justin. First, "For Christ himself said, Unless ye be regenerated, ye shall not enter into the kingdom of heaven. And that it is impossible for such as have been once born to enter the wombs of their mothers is manifest to all" (John iii. 3-5).

The coincidence is not verbal, neither in this citation nor in any other. The ideas are the same, but the language is different. The text in Matt. xviii. 3 is similar, the term *kingdom of heaven* corresponding with that, instead of the Johannine phrase, the *kingdom of God*. The fragments of the different books which have come down to us, as well as our gospels, prove a common source from which this thought was derived. The Clementine homilies point to the gospel according to the Hebrews. The phrase in the fourth Gospel denotes more elaboration,—a higher development, a later reflectiveness, and that contemplative cast of thought which distinguishes its writer. He is spiritual, while Justin is sensuous in his view of regeneration. The former speaks of the

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spirit, the latter of flesh. Had Justin patterned after the evangelist, he would have been less objective in his view of Christianity.

"We are called and are the true children of God" (John i. 12). There is nothing in this expression to warrant its ascription to the gospel, as the term "children of God" is a very common scriptural phrase.

"As his blood did not arise from human seed, but from the will of God" (John i. 13). Justin here alludes to Jesus, and the evangelist to "the sons of God." The idea and the language are different.

"For I say that he himself never did anything but what He that made the world, above whom there is no other God, intended that he should do and associate with" (John xii. 49). The comparison in this text has the same analogy as in the last extract quoted.

"And he suffered them to feel him, and showed them the places of the nails in his hands." Luke xxiv. 39: "Behold my hand and my feet, that it is myself: handle me, and see," etc. Justin may have had this text before him in the "Memoirs" from which he cited.

"Wishing to show this also (as he said, our habitation is in heaven), that it is not impossible even for flesh to ascend into heaven" (John xiv. 2).

"I am not Christ, but the voice of one crying," etc. By consulting John i. 20-23 and Luke iii. 15 it will be seen that the context points to the latter rather than the former, as the language in Justin is used in reference to the general expectation of the people, and is it doing very doubtful service to the *cause of truth* to assume that these words were taken from the fourth Gospel when the language of Justin in all other places is in direct contradiction to this assumption?

"He was an only-begotten Son of the Father of the universe, sprung from Him by a special act as His word and power, and afterwards born a man through the virgin, as we have learned from the records." The first and third "rec-

ords" are here alluded to. The title "only-begotten" is synonymous with the language used by the Old Testament writers, and the term "word" (Logos) was used long before Justin, *as he has shown*.

There are other passages in his works which are claimed to be derived from the fourth Gospel, but they are obscure and never literal. The coincidence is very different. The citations of this "father" from the "records" point to the Synoptics; and from these "records" and the Apocalypse it was that Justin received the opinion that Christ would return and reign a thousand years in Jerusalem. Now, had he read the fourth Gospel, he would have shown some of its peculiar phases of *thought*, but though he appeals to John for his millenarian views, he never refers *a sentiment to a gospel by the same apostle*.

That some of the views in Justin's works find an echo in the fourth Gospel is not denied. They were the common property of the age in which he lived. At the same time there is an idiosyncrasy of thought and expression in that production which stamps its individuality and characteristics on the mind of every reader,—a well of deep thought, flowing from a prolific fountain of metaphysical disquisition, which has been, and is to-day, one great source of that dogma worship which exalts belief as the one needful thing. The idiosyncrasy and peculiarity of this book is not found in Justin's works. The inference, then, is a just one, that the "records" which he had before him did not comprehend or contain the fourth Gospel.

Again, as his knowledge of Jesus and apostolic times was derived from these "records," and as these have been shown to contain matter altogether different from the synoptic account, hence the certain evidence, patent to every inquirer, that he drew from documents unlike any now existing. He may have drawn information from one of the sources from which the fourth Gospel was derived, for there is much in it which is, doubtless, not only apostolic, but also truly edifying,

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spiritual, and exalting in sentiment and feeling, and contains likewise much from Jesus.

Many are the reasons which tend to demonstrate and support the conclusion that Justin had no knowledge of the fourth Gospel.

His ignorance of the remarkable signs there recorded is very evident, for he has not cited them. His version of the cleansing of the temple does not agree with the fourth, but with the first Gospel. The status which he assigns to Jesus is as that depicted by the Synoptists. He is "a carpenter when among men, making ploughs and yokes, by which he taught both the tokens of righteousness and activity of life." Thus he has growth, as other men, and John baptizes him. Very different this view from that in the fourth Gospel, in which he is developed into the *idealized* Logos "proceeding from" heaven, and clad in the habiliments of flesh, a doctrine not found in Justin, his Logos idea being an entirely different conception, as is evident to the most casual reader. His thought is more in accordance with the Synoptics, and he does not adduce from the prologue of the fourth Gospel a single sentence in support of his view.

He seems to have had no acquaintance with the extended discourses of Jesus, which are one of the peculiarities of that Gospel. The words of Jesus, he says, "*were short and concise, for he was not a sophist,*" clearly alluding to the terse and compact sayings recorded by the Synoptists. He also follows after these in his view of the one year's duration of the ministry. Neither does he allude to the marked and peculiar phraseology of "the Gospel according to John," in reference to the Paraclete or Comforter, or to that most truthful and most significant saying, "God is a spirit: and they that worship him must worship him in spirit and in truth." Justin had evidently imbibed the Old Testament idea, and speaks of the "shape of God." He clearly feasted on shells, symbols, and types, his soul had not penetrated the arcanum of truth, and for his Christology he drew not on the last evangelical writer,

or he would have mentioned him. Especially as he was addressing Gentiles in the hope of converting them; and this gospel would have been very appropriate to the class among whom he was seeking proselytes, in consequence of its universality. Justin also, with the Synoptists, places the crucifixion on the 15th of Nisan in opposition to the fourth Gospel.

This book would have commended itself to such minds as Marcion and Justin. And had they known of it, they would have undoubtedly cited it. Their not doing so, is very clear proof that it did not exist in their time,—*i.e.*, from 140 to 150; or that it was a secret book, not yet published, and still in the archives of the Essenian brotherhood.

The article in the *Friends' Review* cites Celsus, Valentinus, Basilides, and the apocryphal gospels of the infancy and the protevangel of James as witnesses for the fourth Gospel.

Of Celsus we know nothing, except through Origen. Bretschneider points out that the passages in Origen's works are doubtful as to a certain allusion to John's gospel and Lücke says Davidson candidly allows that Celsus may not have read the gospel. "Let him," he says (Origen here speaks of Celsus as a contemporary, in the present tense), "first give grounds for his assumption."

Valentinus (A.D. 140) is also alluded to as a witness by the writer in the *Review*, although he gives no reason therefor. His gospel was called *the gospel of truth*, and we have naught but a few quotations from works ascribed to him. Hippolytus is relied upon in stating the doctrine of this sect: "Therefore, *he says*, the Saviour says, 'All that came before me are thieves and robbers.'" (John x. 8.) Now the author does not profess that Valentinus used this citation himself, or say that he found it in any of his works. Hence he cannot be employed as available evidence for the existence of the fourth Gospel in his day, and the most enlightened critics are of the opinion that there is no valid reason for the belief that this "heretic," as he was styled by that great heretic-maker, Epiphanius, had any knowledge of a gospel by John.

For what we know of Basilides we are principally indebted to the *Philosophoumena*, or "Refutation of all Heresies," the discovery of which is of recent times (1842, in Greece) and is so vague in its character as not to be relied on in reference to phraseology. It seems that Basilides had a gospel of his own. He held it to be beneath the dignity of God to create the world,—*i.e.*, evil,—and that it was accomplished by angels.

The citations from him in the *Philosophoumena* as to the fourth Gospel are based upon an indefinite "he says," which is used in relation to the Basilidian sect, *who were following him* when Hippolytus wrote. This is the view of the best critics.

3 mo. 21.—To-day our mid-week meeting was held. I tried to feel that I could remain at home, as the day was very blustery, the distance considerable (about four and a half miles), and I had not entirely recovered my health. But just before the hour for getting ready arrived, I was impressed that it was my duty to attend, and again had additional confirmation that such impressions are divine in their character.

The meeting was quite a large one, in consequence of D. T. Moody, the great revivalist, of Chicago, one of the leaders of the Young Men's Christian Association, having desired last First-day to have the privilege to sit with Friends, which request was granted. Both he and John Wanamaker addressed the meeting. I also had considerable to communicate in reference to the spirituality of true religion, and was wonderfully favored, so thought my friends, and so also it seemed to me. Thus confirmation upon confirmation is furnished to my soul that God has called me to speak in His Holy Name. O that I may never be tempted to utterance in the assemblies of the people only as the divine life is brought forth, "not of blood, nor of the will of the flesh, nor of the will of man, but of God!"

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Again, we read that Ruth was "steadfastly minded." I hope that our

liberality in listening to what our Kethian brethren have to say may not prove a stumbling-block to any mind among us. We are evidently doing unto them as they would not do unto us, in thus opening our doors to their ministry.

3 mo. 23.—In reference to the treatise of Hippolytus, who was a contemporary and friend of Origen, it in itself is valid evidence that the fourth Gospel was introduced into Rome in the time in which he wrote, about A.D. 230, for in the dispute which arose in that city the majority sided with their bishop, Callistus, and hereticated the Logos doctrine of that gospel of a *God of a God*. This was resisted as an innovation by the brethren,—considered as *bitheism*,*—and Hippolytus fell into disfavor with the Roman bishops, Callistus and Zephyrinus.

In his church history, Schaff considers that he headed a disaffected party, and tradition relates that he returned to the communion again and finally suffered martyrdom about A.D. 236.

Bunsen says, in reference to the *Philosophoumena*, “In many articles of the sixth, seventh, and eighth books, in particular, we have an abstract only of the text of Hippolytus.” He also speaks of “the incomplete state of some other articles.” Davidson considers it surprising that this estimable scholar should have been so blinded in his view of the books concerning Basilides and Valentinus, as if they were complete, falsely “resting upon the precariousness of a *he says*, loosely employed throughout.”

Although Valentinus and Basilides had not the fourth Gospel, yet their disciples seemed to have been much pleased with it, and some critics are of the opinion that it was produced by some follower of the former, and that Heracleon, who wrote a commentary on it (fragments of which Origen preserved), for the purpose of introducing the gospel to the orthodox church, thus resorted to an artifice to effect the object he had in view.

* *Philosophoumena*, p. 422.

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The time in which this treatise was published has occasioned much discussion. Davidson says Tischendorf's date has been disproved by Schotten and Volkmar. He was probably a contemporary of Origen. Ptolemy, a Gnostic also, who wrote an epistle to Flora, according to Epiphanius, cites the words of John i. 2, 3 as the apostle's. But it seems the latter text is very corrupt in the place in which the epistle is mentioned, and that it is uncertain whether the words in parentheses are Epiphanius's or Ptolemy's. It is noticeable that the name of John does not occur in Origen's fragments concerning Heracleon.

Valentinus, Basilides, and their immediate school did not use the fourth Gospel to prove their theory of *æons*, *Logos*, *grace*, *truth*, *life*, *only-begotten*, etc. They used the Pauline epistles, and the traditions written and otherwise current at their time. They had gospels of their own. Both Jerome and Ambrose speak of such, considering them to be apocryphal. Thus it was in the early church that the different sects considered themselves at liberty to accept or reject the "many" * lives of Jesus that were in circulation, some, as the Carpocratians, rejecting them all, holding Jesus to have been the son of Joseph; that the traditions concerning him were uncertain, and that the essentials of salvation which he taught were "faith, love, and charity."

In regard to the fourth Gospel, says Professor Fiske, of Harvard College, † "If there is any one conclusion concerning the New Testament literature which must be regarded as incontrovertibly established by the labors of a whole generation of scholars, it is this, that this gospel was utterly unknown till about A.D. 170; that it was written by some one who possessed very little direct knowledge of Palestine," etc. Notwithstanding this fact, we have free citations from it in our own Society, and, among others, for the purpose of expounding dogma, definition, and creed. The truths there illustrated

* Luke i. 1 and John xxi. 25.

† Indices, p. 66.

are God's truths, and it matters not who uttered them; but let the truth be told, and let history be vindicated, that no undue authority may shackle any mind. I have thought that the text John vii. 18 pointed to the authorship of this book: "He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him." The sentiment is not only renunciatory, but also apologetic. The author's motive was a good one; virtuous and equitable were his intentions. The lives of Jesus were many. *Our author, no doubt, drew from memoranda left by the apostle.* And tradition to this effect was in circulation in ancient times. "No unrighteousness" was therefore in him, because he told what he esteemed to be elevating and ennobling in sentiment, calculated to meet the wants of the times, and to reconcile the various parties in the church. Its author's object was fulfilled, his work was appreciated, and all parties became in a short time after its publication reconciled to its exalting and purifying sentiments. In chapter xvi. 25 John speaks of himself: "These things have I spoken unto you in parables,"—i.e., closed words.

The Gnostics could not object to its mysterious spiritualism illuminating, as it did, the theosophy of the divine nature by its metaphysical attractiveness. Its promise of the paraclete who would lead into all truth satisfied the Montanists, and it soon grew into favor with the catholic church, because it was spiritual, and at the same time tangible and objective in its application: "*But these are written*, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

The Valentinian system of *æons* and *syzygies* could not object to its Logos theory, and its anti-Jewish feeling exhibited a conciliatory tone towards the Quartodecimans in that it harmonized theory with their practice. As a *compromise*, it was welcomed by all the conflicting elements of the now more widely extended brotherhood, and Paulinism again went re-

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joining on its way in that universalism which was to extend the gospel to all nations and to all people.

3 *mo.* 24.—First-day's meeting was a large and highly favored one. I received a letter from the wife of a much respected Friend, which contained such wholesome and feeling counsel that I give an extract place herein that I may the more remember the sentiments its writer expressed :

"As I have been busily employed over my butter, my mind was so deeply and earnestly engaged in heartfelt desire for thy growth and encouragement in the great work thou hast entered upon, that I felt that I could scarcely refrain from expressing a few more words in addition to what I said yesterday, for, as I told thee, I was so engaged in thy behalf that my own soul seemed to be lifted in a purer air, and my whole being flowed in thankfulness to the Great Author in the full faith that in proportion as he had at times blessed me with a deeper and more sensible feeling of His love when my mind was earnestly engaged for the good of others, although they knew it not, in that same proportion thou must know of this blessing when thou art humble enough to carry food of the Master's giving in its purity. As I have looked at thy God-given abilities this morning, I have rejoiced that thou wast willing to employ them in this cause. There are teachers abroad, but they are blind, bigoted, and narrow. Eye thy Leader, and when thou receivest a message, give it in its freshness. It will be as dew upon the parched grass, and none can measure the deep feeling of thankfulness that will flow in on thy own spirit."

3 *mo.* 25.—In our monthly meeting to-day the desires of my precious friend seemed in regard to myself to have been answered in a marvellous degree, and heavenly good was poured in upon my soul, and I was enabled to minister to states and conditions in the humility of a little child. With many of the olden time I can say, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."

3 *mo.* 26.—Received through sister Mary the copy of an essay which I wrote for their lyceum some twenty-four years ago, and, as an evidence of the condition of my mind at that time, I give it place in this journal. For many years I was a worshipper at the shrine of nature, and herein I was faithful in a degree to the light which I had received, but dwelling too much on outward things, my mind was necessarily not

sufficiently centred on that inward teacher, God in the soul, from which I can trace all the follies and *errata* of my life. And to-day I have again fallen and again sinned against light and knowledge, and I, who have been called to be a witness and servant of others, am again in danger of becoming a castaway. The following is my essay,—viz. :

“The contemplation and observation of nature is one of the most ennobling and exalting subjects which can occupy the attention and engross the mind of a rational intelligent being.

“In considering this theme the thought presents itself, What is nature? We answer, The workmanship of God. His thoughts, His works transcribed, not on parchment, written not on paper, but transcribed on a universe and written on everything therein contained.

“To study nature, in the words of a distinguished author, ‘is to seek for the will of God in a book written by the very hand of God. There no errors, no falsifications are possible, the verification is universal, and the book which contains it opens itself resplendent with glory beneath the eyes of the human race.’

“How strangely, how perversely have men neglected this great and important study in the fulfilment of their various relations of life, in their theology, in their practical relations, and in their treatment of themselves! And as a consequence of this violation of nature’s laws,—for to neglect to study her laws is a violation of those laws,—they have built up for themselves systems, false systems, which are as blind leaders of the blind. Ah! how little faith men place in nature and nature’s laws! This is evident in their various systems, as see the dogmas, the mysteries, the absurdities with which they have enveloped that plainest of all God’s requirements, religion.

“In the structure of their government, too, their efforts seem mainly directed towards the lower feelings of our nature, neglecting almost entirely those higher powers which distinguish us from the brute. Look again, and we behold

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war, slavery, aristocratic distinctions, and many other enormities, which are perpetuated under the name of ‘necessity.’ And in the treatment of themselves physically, how little faith they evince in the curative power of nature,—the ‘*vis medicatrix naturæ*!’ True it is, that

“All things are weighed in custom’s falsest scale,
Opinion, an *omnipotence*, whose veil
Mantles the earth with darkness, until right
And wrong are accidents and men grow pale
Lest their own judgments should beam too bright,
And their free thoughts be crimes, and earth have too much light.”

At our late monthly meeting in a marked degree did spiritual songs and heavenly anthems ascend unto the paradise of God.

“Ye are the body of Christ, and members in particular.” This body of believers is a spiritual body, and all forms of religion into which this does not enter, on which it is not engrafted, are but as dead forms, from which the vital spark has fled.

Our souls must be fed upon spiritual food, must be gratified with spiritual sensations and spiritual communion; and, in order that this may be experienced, it is absolutely necessary that worldly associations and affiliations for the time being have no place in the mind. For if a mixed multitude of thoughts intrude, God is not present with us in the inner spiritual relation. There is no communion with Him while the mind is in such a condition, and, consequently, no communion of spirit one with another.

It has been proved by the experience of thousands that though this converse can be held between God and the human soul while engaged in the busy pursuits of life, yet the enjoyment and transports are greatly heightened and increased when those who have spiritual affinity and spiritual attraction one with another are assembled together, having mind and thought centred upon the great source of all spiritual being and sustainment.

Thus we become as helpmates one to another, love in our hearts, and heaven in our aspirations, for as mind can hold loving intercourse with mind, even so can soul with soul. And thus we can assist in building one another up in those things that pertain to our eternal welfare. Though not one word may have been uttered, virtue has "gone out," as in the case of the woman who touched the clothing of Jesus; but our souls will be again replenished by those unseen but ever-flowing fountains of divine love which are our Father's peculiar gift to all His obedient and loving children.

3 mo. 28.—Since Third-day morning my spirit has been in a depressed condition, in which divine favor has been in a degree withheld, and I might ignorantly say with Naomi of old, "I went out full, and the Lord hath brought me home again empty: why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me?" But in my case the observation is caused by my having given way to my impetuous feelings, sinning against light and knowledge. Thus my own folly has produced a partial eclipse of the inshining light of divine grace, and I must, as Job Scott has recorded in his journal, strive after the condition to which James Thornton alluded when he said, "True patience is a divine succor, a gift, a thing to be felt, supporting the mind."

Before I arose from my bed this morning my conviction was renewed in the belief that "God is light, and in him is no darkness at all," and that the temporary or permanent eclipse of this light is by reason of our placing our own imperfections between the soul and its divine Author. And it makes no difference whether this is done wilfully or ignorantly. If in the latter case, the fault is still our own, because the neglect to study the laws of creative wisdom is a violation of those laws, either in the physical or spiritual revelation. By inattention to the inner word of life, whether acquainted with its laws of operation or the contrary, we produce a shadow,—a depression over our own spirits. We cause an

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obstruction in the current of the love and the life of God in the soul, and herein let no man charge Him foolishly. "Doth a fountain send forth at the same place sweet water and bitter?"

It matters not what it is that we intrude between Him and the soul which He has created. If it be superstition in any of its forms, it is evil and evil only in its effects, as Isaac Pennington has so forcibly expressed the thought: "Poor man, having lost the life, what should he do? He can do no other, but cry up the letter, and make as good shift with it as he can, though his soul the meanwhile is starved, and lies in famine and death for want of the bread of life, and a wrong thing is fed."

"Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth." Two opposite and incongruous elements cannot be commingled together without affecting the nature of each constituent.

3 mo. 31, First-Day.—At home. In the afternoon attended the funeral of a neighbor, who had been intemperate. The day was stormy, and as I stood at the grave two of the stanzas of Whittier's "Psalm of Life" seemed to well up in the mind, but I felt doubtful as to giving expression to them, mainly for the reason that I had thought of them before I came to the funeral, and therefore hesitated until too late, and herein I erred. They are beautiful and significant:

"The more and more the providence
Of love is understood,
Making the springs of life and sense
Sweet with eternal good.

"That death seems but a covered way
Which leadeth unto life,
Wherein no erring child can stray
Beyond his Father's sight."

4 mo. 4.—Mid-week meeting to-day. Was silent therein, and though filled with a sense of my great unworthiness, yet felt the circulation of the life and love of God as from vessel

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to vessel. A beautiful sunset this evening. "One sun by day; by night ten thousand shine, to light us to infinity." Innumerable are the glories and splendors with which we are surrounded in the outward creation, in the heavens above, and in the earth beneath our feet. But enrapturing and elevating as are these, still more so is that inward joy and felicity which is the happy experience of every soul that is devoted to God and to the enlargement of His kingdom. The desire of my heart has been this day that I may become more and more dedicated to Him. To be His servant, living in and enjoying His world, with no thought of self-glorification, but simply to do His will, thus, and thus only, can we become instrumental in the great cause of righteousness in the world. For I am renewedly convinced that of ourselves we can do nothing. We should never think that we can live *in* God by our efforts or strength, but should always look to Him, depending on Him for assistance and beatitude in time of trouble as in time of joy. Thus we will find that His grace is sufficient, yea, in its fulness much more than sufficient for all mortal ills, trials, and tribulations.

4 mo. 5.—While engaged in sowing grass-seed this morning my soul was melted in tenderness in the consideration of God's great love, and under a holy covering of feeling and revealment of spirit all doubts in relation to the *ultimate* salvation and happiness of the human family passed away from my mind,* and I lamented my want of faith at the funeral last First-day in not giving expression to my belief in this saving power and infinite providence of Almighty Goodness to the souls of His children, in that He will allot to each of them a mansion suited to their condition, tending towards their advancement in a future state of existence.

I also saw that we could only dwell in God whilst we dwelt in love, and that this was the touchstone and the test wherein all professors of religion could determine their respective

* See George Fox's Journal, vol. i. p. 98.

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states and conditions: "If we could love one another, God dwelleth in us, and his love is perfected in us." Again, "God is love; and he that dwelleth in love dwelleth in God, and God in him."

How monstrous is the creed of Christendom in that it transforms Him into a God of wrath. Under this delusion Dr. Watts, who has composed so many beautiful hymns, could say,—

"His nostrils breathe forth fiery streams,
He's a consuming fire;
His jealous eyes his wrath inflame,
And raise his vengeance higher."

Influenced by this iniquitous creed, David Brainerd, the missionary to the Indians, tormented himself, and also the poor Indians, as we read in that most admirable and edifying spiritual journal which he kept for many years, and which after his demise was edited by Jonathan Edwards, the great theologian of New England. How many evidences there are in this journal of God's great love and light, tenderly drawing him away from the delusions of a false theology!

Under the date of July 12, 1739, is recorded a remarkable experience:

"Having been thus endeavoring to pray—though, as I thought, very stupid and senseless—for near half an hour; then, as I was walking in a dark, thick grove, *unspeakable* glory seemed to open to the view and apprehension of my soul. I do not mean any external brightness, for I saw no such thing; nor do I intend any imagination of a body of light, somewhere in the third heavens, or anything of that nature. But it was a new inward apprehension or view that I had of God, such as I never had before, nor anything which had the least resemblance of it. I stood still, wondered, and admired! I knew that I never had seen before anything comparable to it for excellency and beauty. It was widely different from all conceptions that I had of God or things divine. I had no particular apprehensions of any one person in the Trinity, either the Father, the Son, or the Holy Ghost; but it appeared to be *DIVINE GLORY*. My soul rejoiced with joy unspeakable to see such a God, such a glorious divine Being, and I was inwardly pleased and satisfied that He should be *God over all* for ever and ever. My soul was so captivated and delighted with the excellency, loveliness, greatness, and other per-

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fection of God, that I had no thought (as I remember) at *first* about my own salvation, and scarce recollected that there was such a creature as myself."

Notwithstanding this most wonderful illumination, wherein God was most lovingly leading this most sincere and self-denying man to the appreciation of the oneness of His nature and the universality of His love, yet we find him several years later, *after his ordination*, wherein he was examined as to his "*acquaintance with Christianity*," worrying himself that "there are no words in the Indian language to answer to our English words 'Lord, Saviour, salvation, sinner, justice, condemnation, faith, repentance, *justification, adoption, sanctification,*'" etc. And instead of speaking of the Great Spirit, and His great love to His red and His white children, he propounded catechisms, in which it was taught that "we are sinners by nature." To convince them of this, to which they objected, he called their attention to the little childish ways of their children. While he was thus attempting to pervert their minds, he complains that their little ones "frequently cried to such a degree that I could scarcely be heard, and their pagan mothers would take no manner of care to quiet them."

In his diary he speaks of the trouble which he had with

"several of the Indians newly come here, who had frequently lived among Quakers, and being more civilized and conformed to English manners than the generality of the Indians, they had imbibed some of the Quakers' errors, especially this fundamental one,—viz., *that if men will but live soberly and honestly, according to the dictates of their own consciences, or light within, there is then no danger or doubt of their salvation.* These persons I found much worse to deal with than those *wholly under pagan darkness.*"

This eminently good man, in his diary, complains much of his "barrenness, want of holy confidence in God, stupidity, wanderings of mind," etc., a condition evidently *partly* induced by the gloomy "Calvinistic scheme" which Edwards, in his "Memoirs of Brainerd," says that "he applied to his heart," and in which he contrasts his "Christian devotion

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with Arminian conversion or repentance," challenging them to "produce an instance within this age of such a reformation, such a transformation of a man to Scriptural devotion," etc.

Brainerd's death was a triumphant one, and in a letter to his brother John, written a short time before that event, he gives him admirable counsel on the subject of "heat without light" in religion, stigmatizing this as a "fiend of hell, that always springs up with every revival of religion, and stabs and murders the cause of God, while it passes current with multitudes of well-meaning people for the height of religion."

President Edwards, in his "Memoirs of Brainerd," p. 434, makes this remarkable statement concerning him: "Nor do I find any one instance in all the records which he has left of his own life, from beginning to end, of joy excited from a *supposed immediate witness of the Spirit*. . . . No new objective revelations, no sudden, strong suggestions of secret facts." This learned theologian seems to rejoice in that he could discover in the diary which he edited no evidence of the immediate revelations of God's free grace to Brainerd's soul, considering that all such communication from God to man had ceased eighteen hundred years ago, or when the canon of Scriptures was closed.

I do not, however, so read the diary, especially before his ordination, in which his ejaculation and desires are frequent for communion with God:

"My soul," he says, "breathed after God, and pleaded with Him that a double portion of that *spirit* which was given to Elijah might rest on me. . . . Had but little sensible communion with God. This world is a dark and cloudy mansion. Oh, when will the Sun of Righteousness shine on my soul without intermission!"

He often complains of having to preach at stated times *wherein the truths he uttered were unfelt truths*, and a tenable system and form of religion it is that renders this compulsory. In the course of his journal he often notes when the contrary of this was the case, as, for instance, p. 165:

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"I was much assisted in preaching. I know not that ever God helped me to preach in a more close and distinguished manner for the trial of men's state. Through infinite goodness *I felt what I spoke.*"

Brainerd was much persecuted before his ordination, and his degree was for a considerable time withheld from him. He evidently had cause to complain when he said,—

"Oh, the pride, selfishness, hypocrisy, ignorance, bitterness, party zeal, and the want of love, candor, meekness, and gentleness that have attended my attempts to promote religion and virtue; and this when I had reason to hope that I had real assistance from above and some sweet intercourse with heaven."

Had his degree been finally withheld, it would, no doubt, have greatly tended to deepen his growth in that spiritual kingdom which he so much desired, and to have weaned his mind from that Calvinistic scheme of salvation which was evidently the bane of his life, and thus his free spirit might have soared in that blessed liberty in which we read is the spirit of the Lord.

4 mo. 7.—Attended the circular meeting held at Quaker-town to-day, whither I felt it right to go, though much in the cross. After speaking a short time therein, the life was suddenly withdrawn, and I took my seat in confusion and great suffering, which I thought at the time was caused by my not doing so in the midst of an incomplete sentence; but I was soon introduced into sympathy with a condition which was present in the meeting, and had again to stand upon my feet, and was enabled with much feeling and power to address the individual state of a young man who was visited by heavenly grace. Thus was demonstrated also to my mind with great clearness the reason why I was led to attend the circular meeting, and can testify that, though such baptisms are humiliating to the natural man, yet can ascribe unto my good and kind Father praises and thanksgiving for evermore. O that I may be willing to render unto Him all that I possess, mind, will, thought, word, and works, all, all unto the great Giver of every good and perfect gift!

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4 mo. 8.—Twenty-five years ago to-day since we were married. How many dear friends who were present on that occasion have passed away from this state of mutability, and are now, doubtless, in a condition wherein they can more perfectly fulfil and comprehend the object and design of existence!

4 mo. 11.—At mid-week meeting had a close testimony to deliver on the subject of love. Instanced the different offerings of Cain and Abel, both offerings of value,—the firstlings of the flock and the fruit of the ground,—and yet the first was accepted and the latter rejected, because evil was in Cain's heart, and this soon ripened into murder. Love and love only was in the heart of Abel. This He who discerns the secret movements of the mind accepted as a perfect offering; and unless our souls are attuned to the heavenly symphony of divine love, we cannot expect His blessing to rest upon us.

4 mo. 12.—At Media to-day on a painful errand. Terrible, terrible is the vice of intemperance! How difficult are its victims to control, and how mischievous is the idea that substantial, reliable strength is derived from aught besides the perfect digestion of plain, nutritious food! all else is but fictitious and transient. Much worse than useless is that form of strength and temporary power which is found in alcoholic beverages in any of their forms.

4 mo. 14.—Was led at meeting to-day to illustrate the evils of a paid ministry, but, I trust, in that spirit of charity which thinketh not evil of a brother. The system is a bad one, and much better would it be if those who feel called to minister to the condition of others earned their living at some honest trade or business.

I felt called to address an individual state on this subject, which I felt was present, and after meeting was encouraged by a person, who owned the testimony as adapted to him, and that he felt strengthened in relation to doubts which had prevailed with him on this subject.

4 mo. 20.—"Let patience have her perfect work" is an in-

junction which I have had cause to-day to desire may more and more be remembered each day of my life, and that faith may work patience in my mind and heart, giving not too much thought to the unrecalable past, as Campbell has so beautifully said :

“ That they awake not the sigh of remembrance again;
To bear is to conquer our fate.”

This great virtue is necessary not only in the considerations of errors of the past in ourselves or others, but also in the trials and conflicts with which each passing moment may be teeming and full of momentous considerations and consequences to the welfare of body and soul. To faithfully fulfil the duties of the present is all that can be required of us, leaving the consequences entirely in the hands of Him who ruleth all things aright.

4 mo. 21, First-Day.—Was silent in this morning’s meeting. The gospel was preached by my friend Mary Lewis. After meeting she said that she felt that I had something to say which was kept back. This was true. But the cause seemed to be not unfaithfulness on my part, but the great desire on the part of the people to call me out in expression, and this desire seemed to check the flow of the gospel current and to cause depression of spirit, though my soul was filled with love and peace. In the afternoon attended the circular meeting at Byberry, where a very large concourse of people had assembled, and had taken my seat but a very short time before I felt it my duty to arise, and the divine life of the blessed truth seemed to prevail in an extraordinary manner. Great freedom was experienced in commenting on the first chapter of the fourth Gospel: “ In the beginning was the Word,* and the Word was with God, and the Word was God;” that secondary means were as “ a man sent from God, whose name was John,” and that the reason why the first dispensation was not effectual was because “ the darkness comprehended it not.” We

* Logos.

read that John bore witness that "He that cometh after me is preferred before me; *for he was before me.*"

The fourth Gospel is clearly a *SIMILITUDE*, and was never intended by its author as a biography, and hence he pays so little regard to the line of history as developed by the Synoptics. He evidently alludes to them (iv. 44): "For Jesus himself testified, that a prophet hath no honor in his own country." But he follows not after them as to the historical details as rendered by them, as they are not adapted to his purpose, which it is very clear to my mind was *mainly* to represent the progress of truth in the individual and in the world.

"The Spirit of truth," or that *spiritual life* which is Christ, is personified by the principle in which Jesus dwelt, and which is clearly not confined to him: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; *for he dwelleth with you, and shall be in you.*"

The evangelist's theme is foreshadowed by the prologue (i. 1-18), and its substance is denoted in xviii. 37: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice,"—*i.e.*, "the Spirit of truth."

The blessedness of belief in the word of God which was in the beginning is most significantly pointed to in xx. 29: "Blessed are they that have not seen, and yet have believed."

The evangelist evidently belonged to the school described by Philo: *

"They expound the sacred writings by obscure, allegorical, and figurative expressions; for the whole law appears to these persons like an animal, of which the literal expressions are the body, but the invisible sense lies enveloped in the expressions of the soul. This sense was studied first pre-eminently by this sect, discerning, as through a mirror of names, the admirable beauties of the thoughts reflected."

* Eusebius, chap. xvii., respecting the Ascetics of Egypt.

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The fourth Gospel, as also many other portions of the Scriptures, especially the first few chapters of Genesis, the Apocalypse, the account in Matthew and Luke of the miraculous conception, etc., abound in a form of speech which schoolmen call *metonymy*. And thus we often find Jesus speaking *metonymically* in the records of the evangelists. Thus:

“They have *Moses* and the prophets; let them *hear* them.”

“Verily, verily, I say unto you, Before Abraham was, I am.”

“It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you.”

In other words, spiritualism was dead in the minds and hearts of the disciples, and it was expedient, therefore, that the outward should vanish from the mind in order that the spiritual should be accepted in the fulness of the grace of God.

4 mo. 23.—Attended the funeral of Nathaniel Richardson, Sr., to-day. At the ground a friend informed me that what I had said in regard to the system of a paid ministry at the circular meeting had been the cause of much comment and discussion, and considerable censure, and because the meeting was of a mixed character, that therefore I should have withheld the testimony which our Society has borne for two centuries, and which was opened with such clearness to my mind. Oh, how the pure gold has become dimmed! I much doubt the propriety of thus informing ministers in regard to how their testimonies have been received, particularly in mentioning names and the purport of conversation, and I must confess that it had a depressing effect on my spirits, though I was clear in my view, but felt humbled and astonished at the remarks of some friends holding conspicuous positions in the church as to Policy *versus* Principle. May I be faithful to the light, watchful against mere imagination, remembering that I stand as upon a “sea of glass mingled with fire,” though we read in the same chapter that “them that had gotten the vic-

LUCRETIA MOTT

tory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

“And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.”

4 mo. 25.—Was silent, but was preserved in a waiting condition, at meeting to-day, though dull and heavy in consequence of physical indisposition. Two offerings were made in public, the first having much life, but the latter was wordy and, to me, lifeless, though eloquent and edifying, so far as speech went, and full of zeal, but too much like the burnt-offering of Abraham prepared beforehand, for we read that he “*took the fire in his hand, and a knife.*” He was preserved, however, in sufficient watchfulness to perceive his error: “And behold behind him a ram caught in the thicket by his horns [a figure of his headstrong will and tradition]: and offered him up for a burnt-offering in the stead of his son,” who, under the influence of tradition and imagination, Abraham was willing to sacrifice in accordance with the usage of that age, as evinced in Lev. xviii. 21 and xx. 2, 3, and Deut. xii. 31, which the late prophets, particularly Jeremiah and Ezekiel, denounced. The former says, “They have built also the high places of Baal, to burn their sons with fire for burnt-offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind.”

4 mo. 28.—We had a spirited meeting to-day, in which, after a small offering of my own, Lucretia Mott, who was present, was led most interestingly and largely to comment upon what I had said, which was an illustration of the thought, “Whatever disunites man from God disunites man from man;” that out of the feeling of union with Him and of our dependence upon one another springs the necessity of social religious worship. An extract from Whittier’s poem, “The Meeting,” was quoted:

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"When farmer-folk in silence meet,
I turn my bell-unsummoned feet;
I lay my critic's glass aside,
I tread upon my lettered pride,
And lowest-seated testify
To the oneness of humanity;
Confess the universal want,
And share whatever heaven may grant.
He findeth not who seeks his own,
The soul is lost that's saved alone."

Lucretia enlarged upon this thought most feelingly and eloquently, and the whole meeting was in a measure introduced into that feeling of which Jesus spoke when he said, "I have a baptism to be baptized with; and how am I straitened till it be accomplished!"

4 mo. 29.—Monthly meeting to-day, and I had again much to do in the way of deep feeling, and also of considerable expression upon the necessity of faith as the great essential to spiritual progress,—as the alpha and omega of the soul's advancement. That unless God's laws are observed in this particular, our highest faculties must remain in embryo, undeveloped, as is exemplified in the parable of the sower: "The care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful."

In the afternoon I attended and spoke at the funeral of a poor inebriate, who died at the poor-house and was buried at Abington.

4 mo. 30.—Prostrated to-day by physical disability, produced by exertions and exercises of the past few days. I must learn to take things easier, though it is very difficult with my naturally ardent temperament.

5 mo. 4.—Dr. Newman said thirty-three years ago that in religion "mystiness is the mother of wisdom." This thought has been exemplified in two letters recently received from female correspondents, in answering which, had I been "*wise*," I would have been *mysty*; but I preferred being honest, and therefore have, doubtless, been considered unwise.

Had Bishop Colenso preferred mysticism to honesty, he

ISAAC PENINGTON

might have escaped much censure and persecution; but, although educated on the false basis of the priestly class, yet he dealt with and solved the question before him with the severe accuracy of truth, and with some minds it requires a vast display of learning and research to dispel the clouds of ignorance and prejudice.

The early Friends, of whom Robert Barclay spoke in his "Apology," determined this matter by a much shorter method, affirming, "The Spirit of God never said so, and that it was certainly wrong." And they were fully justified by the productions of an age later than the Pentateuch, for Jeremiah said, "I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices: but this thing I commanded them, saying, Obey my voice, and I will be your God, and ye shall be my people."

It is, indeed, surprising to understand why intelligent men seem so much interested in attempting to demonstrate the divine character of the elaborate and absurd provisions of the Levitical law, against which the later prophets protested most distinctly and emphatically. Such, however, seemed the condition of some minds in Isaac Penington's day, of whom he said,—

"But poor man, having lost the life, what should he do? He can do no other, but cry up the letter, and make as good shift with it as he can, though his soul the meanwhile is starved, and lies in famine and death for want of the bread of life, and a wrong thing is fed."

5 mo. 5.—Had a word of encouragement to hand forth to others at meeting to-day, first feeling *in* myself the flow of gospel love, gushing up spontaneously from the spring of life in the soul, and thus communicating and causing a quickening and accelerated action of the divine current in the members of the body under the government of the Head thereof, to whom I ascribe all honor and praise.

5 mo. 6.—Attended Buckingham Monthly Meeting to-day, whither I went in pursuance of a concern which has for sev-

eral months past been pressing upon my mind. John Parrish was present, and had much to communicate. My feelings were again directed to individual states, who had been unfaithful in the non-expression of thought and sentiment, thus withholding God's light from other minds by a criminal silence in meetings of worship, causing deadness and barrenness in the body of the church, a lack of life and feeling, wherein our form of silent worship becomes a mere superstition, instead of a means of imparting spiritual fervor and glow, feeding the hungry and watering thirsty souls. Oh, for a deeper baptism into that spiritual life, whereby growth and progress are only to be known and experienced, and wherein we can feel and sympathize with the joys and sorrows one of another.

After meeting an individual privately acknowledged to me that he had been unfaithful for many years in the matter denoted in the meeting; and so I felt, as he sat near to me, I could have laid my hand on him and have said, "Thou art the man." Such confirmation of one's feelings is encouraging, particularly as it is so humiliating to be thus led in public, producing, as it does, alienation, or rather causing a feeling of fear or dread, as was plainly evidenced after meeting to-day on the part of *some*; but blessed, forever blessed, be the Father, He doth repay. May I be humble enough to ever sit at His feet, waiting for the gracious words of wisdom which proceed from Him. Safety is only to be found in waiting upon and being obedient to the divine oracle within.

5 mo. 9.—At our Quarterly Meeting to-day I had again to address an individual who was in danger from the intoxicating cup. I felt whilst the query concerning temperance was being considered a clear evidence on the subject; but for want of confidence was not faithful, and was compelled to introduce the subject during the consideration of the succeeding query, thus violating good order.

5 mo. 10.—Felt to-day the great necessity of that inward stillness and true silence of which John Woolman spoke, "in

THE RESTITUTION OF ALL THINGS

which the strength is renewed and the mind is weaned from all things, save as they may be enjoyed in the divine will." Herein alone is safety to the servant of the Eternal in the administration of His oracles in the assemblies of the people, where it is, as Pythagoras said, "*requisite to be silent or to say something better than silence.*" And, oh, in the ensuing Yearly Meeting may I be permitted to enjoy this condition of soul wherein all creaturely activity, all will of my own, may be brought into entire subjection unto Thee, O God of my being.

5 mo. 12.—This morning ere I arose from my bed a heavenly and sweet influence pervaded my mind, which seemed attended with the presence of my angel mother, and that passage of Paul's which at times has occasioned much consideration seemed very clear to my apprehension, and with great freshness it was unfolded to my understanding, that the "*body of Christ*," the head of whom was God, according to the apostle, included not only Him of Nazareth, but also all the sons and daughters of God who are faithful to His eternal word, who by a dedication of soul add to the common stock of *spiritual life*, which is the synthesis and embodiment of eternal divine life, in a renewed humanity, reaching not only through time, but also into eternity. That the effect of good sentiments and good actions are never lost; that the obedience and martyrdom of those faithful ones, for example, William Robinson, Marmaduke Stevenson, Mary Dyer, and William Leddra, who were hanged on Boston Common by the Puritan fathers, produced *in their measure* as great an influence upon this "*body of Christ*,"—the anointing power of God,—as the offering of Jesus at Calvary, and thus obedience is saving, having influences reaching into the eternal world, adding to the common stock of the spiritual wealth of the entire spiritual body, which body cannot be separated into parts or confined to time, though composed of different members having different gifts and different offices.

There is a beautiful confirmation of this thought in Luke

xv. 10: "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

5 mo. 17.—Returned home to-day from attendance of the Yearly Meeting, which was a highly favored one. I was preserved in obedience, except on one occasion, wherein *errata* must be herein noted, for remembrance and preservation on like occasions in the future.

5 mo. 19.—An experience occurred to me on the night of the 16th inst., which, by the Spirit of God, as I most firmly believe, I was led to narrate in the Yearly Meeting.

On the night in question I awoke at about twelve o'clock, which was very unusual with me. I was most profoundly awake. All my faculties were brisk and watchful, and I wondered at it. In a short time I was introduced into a deep baptism of suffering,—a baptism as if for the dead, in which my will was utterly slain. I was nothing, God was all in all. I seemed near the shores of the eternal world, all dread of death disappeared, and I was made willing to do the will of the All-Wise and Infinite One as it might be made known unto me.

Herein a sweet and loving presence visited me, which I felt to be the spirit of my angel mother accompanied and surrounded by the love and power of God, and it was made manifest that I was to deliver a message of affection to the Yearly Meeting.

Now came the terrible trial in the conflict of the emotions which convulsed my mind, joy and the feeling of blessedness in thus being saluted by the love of an angel of God, and the dread of exposing myself before so many persons, many of whom would no doubt deem me as a madman.

I was in a state of no common excitement till I took my seat in the morning meeting, when a holy and heavenly calm pervaded my mind, and it seemed as if the burden was removed. Thus I felt when I again took my seat in the last session of the meeting, and at the time, which was clearly designated, I was with great calmness and simplicity enabled

JOHN WOOLMAN

to address my friends, producing a marked solemnity to spread over the meeting, and at the same time causing in my own mind when I took my seat a holy joy and a serene condition of soul, which seemed as a foretaste of the fruition of the heavenly kingdom.

And thus now, on the third day thereafter, I feel, for angels have truly visited and ministered unto me. My will has again been slain; I have known the crucifixion, and also the resurrection into a renewed life, wherein I feel nearer and closer to my heavenly Father than ever before, though I must have appeared as a fool before my fellow-men.

The purport of the message was that the Society was now to go forward on its way rejoicing, living in and drinking of that spiritual life which is "hid with Christ in God." That each individual was to be passive unto Him alone as their teacher and heavenly guide, and that by living in this spiritual life they would be mighty through God in pulling down the strongholds of spiritual wickedness in high places. That those who were called to minister and to hand forth the word of good tidings were to speak in this spiritual life and not out of it; that as they had received freely, they were freely to give forth of the word of the kingdom.

That the eternal truth of God was the same in all ages. The same in the Bible as in John Woolman's journal, or in those truths which had been so freely declared in the several sessions of the Yearly Meeting.

That we were not to judge one another in regard to food, raiment, or tobacco; but that by living in this spiritual life we would become new creatures, old things would be done away, and all things would be new, and all things of God; and that as a necessary consequence the outward life would conform to the cleansing of the heart from all defilements.

5 mo. 26, First-Day.—At home to-day in consequence of indisposition. Passed a very painful night. My old complaint, which generally culminates at this season of the year, is much more formidable than ever before, and seems compli-

cated and difficult to manage. May I be perfectly calm and resigned to nature's course and laws, for I feel that the physical is very weak and frail, and my long continuance in this state of being very uncertain. Unto Thee, unto Thee, O Father, into Thy hands, I place with entire confidence my being now and for evermore. Amen.

5 mo. 27.—Our monthly meeting to-day was an eminently interesting one. My sister, Martha E. Travilla, a minister, was present, with a minute of approval from her meeting to visit the families of our monthly meeting, which met with much sympathy and support from our friends.

5 mo. 28.—Am now in the regular receipt of the *Manchester Friend*, an English periodical, of which Joseph B. Foster is editor. It is an interesting journal, tending to promote living truth, calling attention to that Christianity which is expressed in the words, "God in us," in the human soul wherein He dwells, and wherein He denotes His will concerning us.

How cheering it is to find the evidences of His Spirit moving upon the face of the waters in different parts of the world, quickening the minds and souls of His faithful ones, so that they can perceive that He is with us now, as formerly, as our Father and Friend! In the sunshine and the storm, in the sweet influences of nature, in the lilies of the field, in the sun by day and the stars by night. Yes, Orion and Pleiades reveal themselves to us as beneficently as to the friends of Job upon the plains of Chaldea, and even more so, because we can appreciate them more understandingly and intelligently, for the reason that we are the inheritors and possessors of more light and knowledge than the age in which they lived.

6 mo. 2, First-Day.—We had baptizing time at meeting to-day. My sister Martha has a wonderful gift in the ministry, and in her visit of love to the different families of Friends she is stirring up the pure seed of the kingdom, and awakening, I trust, in the minds of those who are dwelling in a false security

RACHEL HICKS

a sense of their danger in thus living in sealed houses wherein they think that they may be saved alone; but though Paul may "have planted and Apollos watered, God giveth the increase."

Two new voices joined in the chorus of joy and love, though terribly in the cross to them, as was evident. We have now nine persons members of our monthly meeting who have spoken in meetings of worship. May the Spirit know no check among us, saith my soul, for I am not, I trust, of the disposition of Joshua, the son of Nun, who went to Moses and said, "My Lord Moses, forbid them. And Moses said unto him, Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them."

6 mo. 3.—In the past few months several letters have appeared in the *Friends' Intelligencer* in relation to the mission of Jesus of Nazareth. Of the different views presented therein, I prefer that of Rachel Hicks, and can agree with her, except when she speaks of "that body miraculously brought forth." This I can never assent to if she interprets the account objectively, which, judging from the tenor of her letter, is uncertain.

In the first place, it paralyzes my rational and spiritual nature to believe that the Creator of that spiritual and rational nature could, by any possibility, assent to a violation of His own laws against chastity. In such matters I affirm, with Paul, "Let God be true, but every man a liar." Whoever denies the unchangeable *order* in the dispensations of Providence denies his own intuitions, and thereby violates his own manhood.

And, secondly, the account is contrary to the *gist of the evidence as presented in the Scriptures* themselves*, and is against the contemporaneous testimony of many of the *early* believers. The Ebionites, the Carpocratians, the Hebrews, as

* The fourth Gospel calls "Jesus of Nazareth, the son of Joseph."—John i. 45; vi. 42.

well as Cerinthus and his followers, held that Jesus was the son of Joseph. And Epiphanius testifies that the first two chapters of the Gospel according to Matthew were wanting in the Ebionite copy of the "Gospel according to the Hebrews." Marcion, whose canon was the earliest of which we have any account, commenced his copy of Luke with the third chapter. Thus in Matthew and Luke is great doubt thrown over the genuineness of the account as narrated of the miraculous conception. And neither James nor Peter nor John nor the fourth evangelist gives us any record thereof. The latter speaks of "the sons of God, . . . *which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*"

Paul in his epistle to the Romans agrees with the *genealogies* in Matthew and Luke, which ascribe unto Joseph the parentage of Jesus. The apostle expressly says (Romans i. 3) that Jesus "was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead."

It may be that some such details are referred to in 1 Timothy iv. 7: "But refuse profane and old wives' fables, and exercise thyself rather unto godliness."

Unquestionably this circumstance, as others of like character which have been narrated by the evangelists, was the creation of a later date than the time in which Paul penned his epistles or John wrote the Apocalypse, or they would have made some reference to them; but at the time in which Justin dictated his "Apology to Antonius," A.D. 150, sufficient time had elapsed for such metonymys to have become consolidated and crystallized *into the form of parable*, as the following extract exhibits:

"And when we say that the Word, who is the first begotten of God, our Master Jesus Christ, was born without sexual union, and that he was crucified, and died, and rose again, and ascended into heaven, we introduce nothing different from that which you say of those whom you call sons of Jupiter."

MARTHA E. TRAVILLA

Thus this father of the church admits the mythological character of this account of the birth of Jesus, an account which the Jewish Christians did not allow or believe.

6 mo. 5.—This morning Sister M. E. Travilla and her companions, Charles Kirk and Martha Dodson, had an opportunity in my family. The occasion will not soon be forgotten by myself, wife, or children, as my sister was most wonderfully favored to mirror unto each of us our separate spiritual gifts and failings as though she knew the secrets of our hearts and the springs of individual action. It was a searching time. Her advice to myself was most pertinent, directing me to rely entirely upon inspiration in ministering to the people,—that this, and this alone, would bring blessings upon my efforts in that direction.

I never appreciated Sister M. E. T.'s gift so fully before. It is wonderful, as Charles Kirk informs me; as also have different members of our monthly meeting, how, in going among entire strangers, she is enabled to delineate the lifelines of the characters of each, pointing out their various virtues and secret failings.

On inquiry, she states that she knows nothing, and is permitted to see naught, till her spirit enters into sympathy and feeling on the occasion of each sitting, when in an instant is daguerrotyped upon her spirit's eye the impressions which she is certainly enabled to portray with taste, eloquence, propriety, and judgment. What confirming evidence has been afforded to our minds of the Great Spirit's inspiring power to the attentive and willing soul, and how small and humble seems the gift which has been conferred upon me! May I be watchful and ever dwell in the valley of humility. There, and there alone, can God's servants and ministers be preserved in safety and security.

6 mo. 9.—Our meeting to-day was largely attended. M. E. T.'s visits to the families of Friends seem to have aroused 'a great feeling of interest in the neighborhood. She was again largely led in addressing individual states among us. Towards

the close of the meeting I felt it my duty to appear in solemn supplication, giving thanks unto the Giver of all good gifts for His many favors to His children, individually and collectively. It was a time to be remembered, and another voice was to-day added to the many who have appeared in the ministry among us.

6 mo. 12.—Since our Yearly Meeting I have been in the receipt of a newspaper published in the interest of spiritualism, sent to me by my friend H. T. C. He has also loaned me R. D. Owen's new work, "The Debatable Land," which I have in part read. I see nothing in it to change or affect the opinion which I expressed in the Yearly Meeting as to the *vagaries* of modern spiritualism, but, on the contrary, much to confirm that view, especially in the newspaper received from Chicago.

Friend Owen's work (page 224), in treating of the phase of spiritualism as exhibited in the rise and progress of our Society, states, "It fell, in a measure, into the old error of the infallible; for it held that the light within, guided by which the evangelists and apostles wrote, and which comes to-day to every man who will seek and receive, is a direct revelation from God."

On page 152 in the same book we read, "Right and wrong are eternal, and must be judged by that which is eternal as themselves. God has provided for this. His kingdom is within us. The nearest approach to the infallible upon earth is the still, small voice of the human conscience." Again, page 537, our author says, "The kingdom of God is within you,—is within us. The light within. The divine, indwelling Spirit of truth. How far—passing by Christ's words—do we wander, seeking that which is in our own hearts?"

Here is certainly agreement with the philosophical Emerson that the phase of spiritualism as denoted by Quakerism is the true phase after all, for it is admitted that confusion prevails as to the objective evidence presented by modern spiritualism, that the spirits differ, and that we must come at

GOD IS THE TEACHER OF HIS PEOPLE HIMSELF

last to the subjective test of the apostle (1 Cor. ii. 9): "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

"But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God."

The Author of our being reveals the arcanum of spiritual knowledge to us *by law*, and, precisely as physical and intellectual truths are imparted, we must comply with His conditions,—must receive Him in the way of His coming. This is inwardly, by and through established and unchangeable law. God's laws are not affected for the reason that man may deny their existence. Many refused to accept for the time belief in the physical laws which were illustrated, not discovered, by Galileo, Kepler, Newton, Daguerre, and Morse; and so also do the masses of mankind refuse to accept the great cardinal principle of Quakerism,—“God is the Teacher of His people Himself.” Not only as a personality, but as a boundless being of infinite beneficence.

Thus, negation on the part of man does not check the *flow* of divine love to any mind, but it may and does prevent reciprocity upon the part of the unbeliever, and hence the wisdom of the aphorism of Epictetus: “Know that the main foundation of piety is this: ‘To have right opinions and apprehensions of God.’” For if we labor in the darkness of error we labor in vain. While our minds are filled with erroneous conceptions of Him we clearly cannot receive those spiritual gifts and treasures which otherwise might be poured in glorious fulness into the human soul, and which are, in fact, its birth-right and heritage!

Now, the only possible foundation of true spiritual religion is the identity in essence and nature of the human and the divine spirit,—that the eternal in us is related *in degree* to the

eternal in Him. Hence spiritual communion is possible; is the glorious consummation of all religious experience; the response to all prayer; the goal and ultimatum of all our hopes, as it should be the chief end of our being. All else should be subordinated to this: we should seek first the kingdom of God and His righteousness, and rest in faith, *and in duty*, that all things else will be added thereunto.

This afternoon attended the funeral of a friend of long standing, who was a Jew in race and faith. At the house the desire was very evident that I should give expression to my feelings in words on the part of those convened, but I felt no liberty. Though when we met at the open grave the Spirit there constrained me to speak of the many virtues of the deceased, of her peaceful and happy passage into the spirit world.

The remains were buried in Friends' grounds at Horsham, with no ceremonies but our simple form; and the few words which I had for them were most gratefully received, for the reason, I suppose, in part, that man has been educated to attach such importance to expression on such solemnities, and it is natural, too, when the heart is tendered by the severance of earthly ties to desire the expression of sympathy and affection. A great wrong is done in suppressing these, when the Spirit demands utterance on such solemn occasions.

6 mo. 13.—Attended an appointed meeting at Abington, at which the Friend at whose instance the meeting was held gave abundant expression to her views and feelings; and though my mind was, I think, divested of all prejudice in regard to her, yet I could not travail with her concern and exercise, but in very small degree. I hope it may have been for others and adapted to their conditions.

This Friend takes an extremely outward and literal view of the Scriptures, dwelling so much on the historical phase of religion, thus committing a great injury to her own nature, causing blindness and obtuseness of those delicate spiritual perceptions which should ever characterize the servant of the

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Most High among a spiritually minded people. Her ministrations are adapted to outwardness, and therefore cannot meet and minister to that inward condition that dwells and centres not in types and shadows.

But I do hope that this Friend, who seems so earnest and zealous in her ministry, is made useful to many minds. It may be that she is directed to that condition to which Paul alluded (1 Cor. iii. 1): "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not meat: for hitherto ye were not able to bear it, neither yet now are ye able."

6 mo. 16, *First-Day*.—At home, under a cloud, both physically and spiritually; read a little in Job Scott's journal, and find that this faithful servant of God experienced like trials and baptisms. May I, like him, wait in patience, hope, and humility, for the arising of the day-star, having faith in the great Author of all good, hoping that in the right season I may again have a view of the promised land.

6 mo. 17.—A glorious rain last night, after, it is said, the most severe drought at this season of the year since 1826. All nature seems to feel the quickening and reviving influences of the new condition in the exhibition of renewed growth and vigor. At the same time my poor soul is suffering famine and heaviness,—still in the depths. O that a holy calmness may be my portion!—to endure and suffer, if need be, that I may be more and more purified in the furnace of affliction, physically, mentally, and spiritually, till I can say, in truth and verity, "Thy will be done." "A broken and a contrite heart, O God, thou wilt not despise."

6 mo. 22.—For the last three days quietness of mind has been my portion. No exaltation or elevation or clear vision, but have experienced calmness and patience. As to my future labors in the ministry, I do not know that I shall ever be called upon to again speak in the congregation of the people; but I feel it to be renewedly incumbent upon me to be

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very quiet and very humble, taking no thought for the future. Watching and waiting for divine life, striving to live in this, reading, thinking, and studying very little. Thus not attempting to exist contrary to the order of Divine Providence for the satisfaction of spiritual cravings,—*i.e.*, “commanding stones be made bread.”

Some may think that the recent dark and cloudy state through which I have passed, and from which I trust and devoutly hope I am now slowly emerging, was solely in consequence of physical indisposition; but I do not so view it. On the contrary, it seems to me to have been a dispensation meted unto my soul for the purpose of teaching me to rely more implicitly upon the Spirit for illumination in spiritual things.

6 mo. 22.—Several hours after the above was penned of this date, the impression was made upon my consciousness that if I would be faithful and watchful *in all things*, keeping my mind in an entirely passive state to heavenly influences, and free from a zeal of my own begetting, that my sight in the future field to which I may be called would be much more clear and distinct in relation to my mission and calling. This need I feel to be a pressing necessity for my spiritual being, and the aspiration ascending therefrom to the Great Author and centre of all souls, is, grant, O Father, if it be thy pleasure, that this may be measured out unto my poor and hungry soul, for great, indeed, is my want of divine aid and succor. Naught else, naught else, availeth me!

6 mo. 22.—Again on the same date as above, I feel it right to make another entry. I have been trying to read a little in my friend Charles Linton’s “Healing of the Nations.” But the great faith therein exhibited brings *now* no comfort to me in the dispensation which is my portion at the present time. Can only wait,—wait upon that which convinced me, hoping in time that FAITH may again dawn upon my mind. What an anchor is faith to the soul! This afternoon my patience gave way in consequence of a trial in a little matter of busi-

EXPERIENCES

ness on the farm, and again I was all at sea. Doubts, dark doubts, encompassed my being, and despair, dark despair, seemed not afar off. Patience is the daughter of faith, and faith is the gift of God. Oh, when will this jewel, this priceless gem, again be my portion? All I can do is to wait, wait, wait, for I am in a truly wilderness state of mind; but though this may continue even forty days, as we read was the case of that blessed example, he of Nazareth, may I, as he was, be preserved in a fasting condition. That in "those days," like him, I may "eat nothing." Thus I now feel, for the best of books seem nauseous and loathsome to me. I plainly see that I must refrain from all spiritual food, except that of which Jesus spoke when he said, "*It is written, That man shall not live by bread alone, but by every word of God.*"

6 mo. 23.—Went to meeting to-day. My friend Edith Atlee spoke directly to my condition; felt a *little* life under her ministry, but soon again all was blank.

6 mo. 24.—Attended monthly meeting. Still a night season of the soul to me, though I felt in the meeting of business, after a Friend had spoken in a feeling manner of the advantage he had received from Sister M. E. T.'s visit to his family, I felt it right to simply quote the text, "I have planted, Apollos watered; but God gave the increase." Felt peace after this expression to the close of the meeting. It seemed like a gleam of light amid the darkness which has prevailed for the past ten days. But have in a good degree been preserved in that true waiting condition wherein I look alone to Him and His sent ones to "roll away the stone from the door of the sepulchre," feeling it to be "very great."

6 mo. 25.—A rainy day seems setting in after the long drought; it is refreshing, indeed, to the parched vegetation. My soul has also been visited in a small degree with moisture and greenness, for which I am most thankful, living in hope that I am not utterly forsaken by the Good Husbandman, but experience great encouragement, and can feel as Habakkuk of old: "The vision is yet for an appointed time,

but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry."

Encouraging and beautiful are many testimonies in the Old Testament. My friend Edith Atlee last First-day partially quoted Isaiah xli. 10, which seemed so adapted to my condition: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will uphold thee with the right hand of my righteousness."

6 mo. 26.—In the city to-day on business. Whilst walking through the streets, a feeling of great joy saluted my soul. I am afraid that I ran too much out after it, and like the prodigal of old, "who wasted his substance in riotous living," a revulsion of feeling took place,—a sudden subsidence of the divine current, and doubts again set in. This will not do for me; I must *wait for*, and not run after, concerns of a spiritual character, or thus, as is related in that incomparable simile in Luke xv. 14: "And when he had spent all, there arose a mighty famine in that land; and he began to be in want."

Non-conscious imagination is a great foe and a deadly enemy to true spiritual religion. Under its influence the mind is apt to wander away from the true guide and shepherd of souls, and thus strength is not renewed, as would have been the case had true watchfulness and waiting been maintained. My dear mother once advised me to beware of enthusiasm: it was advice founded in true wisdom. Much better is it to sit at the Master's feet and hear His word than, like Martha, to be "cumbered about much serving, . . . careful and troubled about many things." Poor policy that in spiritual concerns, as of ourselves we can do nothing, only as we keep in and under the government of that divine principle which is pure, peaceable, and perfect.

7 mo. 1.—We had an interesting meeting to-day. Lucretia Mott was present. She was clear, cogent, convincing. I followed, pursuing an opening which seemed to be made for me in reference to the duty of man,—that it lay within the range of the knowable and experimental; that we must "live by

THE LIVING CHRIST

every word of God," as did Jesus,—every impression made upon our consciousness, every appearance and phenomena which we by experience feel to be the divine *in* us. Thus nurtured, our growth will be exogenous from within outward.

In my search for the Infinite One, wherein I have been led as through the wilderness during the last few weeks, I find that the only place of safety is an internal one,—that what is known of God is manifest *in* man. Clearly this is the ground that I must occupy.

One year ago yesterday, for the first time, I arose in my place in a meeting, after a violent struggle for several weeks, quoting and commenting briefly upon the above text of the apostles in regard to this knowledge of God thus innately and inherently acquired, and I return again with renewed conviction, nourished and sustained by a trust and a hope which I earnestly desire may prove an *unfaltering* one, that this is the true and sure foundation upon which my spiritual structure must be reared.

Here I feel to be an *ideal*, which, if faithfully adhered to, will draw all men upward. Herein is the body of a Christ which is not a dead one, but ever living and growing and unfolding, blossoming and blooming even unto eternal life.

Each one of us can do no better than act out and live up to our *highest ideal*. Jesus did thus and found the kingdom of God.

This I *feel* to be the meaning of my recent painful experience and deep baptism of suffering pointing me to be more charitable in reference to the doubts and trials of others, seeing that my own have been so poignant and so keenly felt. In the spiritual life for the servant and minister thereof are many trials, many provings. Jesus had his. We cannot hope to escape unscathed, but must bow submissively,—bow to the laws which govern our being, and which are no doubt intended for our purification and refinement.

"He shall give his angels charge over thee, to keep thee

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in all thy ways. . . . Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under foot. Because he hath set his love upon me, therefore will I deliver him."

The several different persons who spoke to-day in the latter part of the meeting displayed not uniformity but diversity of gifts in their ministrations. This is as it should be, and is allowable under our form of worship, which is clearly modelled after the apostolic church: "If anything be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted."

And herein the many baptisms under the spiritual law are of great utility, wherein the servant is brought into a condition of mind and spirit to comprehend and understand the different states which he or she may be called upon to address. Hence there are constant ebbings and flowings of the tide of feeling in the soul. For if there were no ebb there would be no flow. Stagnation would be the result, self-consciousness being the highest development. Necessarily we are "acquainted with grief." What Isaiah said probably of some contemporary can be said of thousands:

"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes are we healed."

This world is a school, a mansion in which we are being educated for another and a higher state; and suffering is one of the means by which we are thus educated. We have also many joys here; great gratification is experienced in the fulfilment of the duties of life. But an equivalent is clearly not experienced in many cases commensurate to the suffering,—suffering, too, which is brought about by obedience to a sense of duty.

I have been recently reading a book in which its author desires the demonstration of logic as to a future state of being. Herein, it seems to me, by strictly following the science of

ratiocination and continuity, a convincing argument might be established by tracing effects to the Great Final and Intelligent First Cause.

Taking the sense of duty as the stand-point, the divine origin of which our author admits, and considering compensation as a law of universal application in its adaptation to mind, in the case of Mary Dyer, for instance, it certainly will not be said that compensation was *felt by her*, or, in fact, experienced at all commensurate to the trials which she underwent.

But, perhaps, here our author would say that fanaticism was the inducing cause which led not only to her first, but also to her second, visit to the city of Boston, where she was finally executed for protesting against the bigotry of the founders. However this may have been, she clearly did great service to the cause of humanity, and one of *utility*, too, in that her death called the attention of the home government to the cruelty of Endicott and led to his restraint. To the low standard of the mere utilitarian, then, this devoted soul proved her calling in that her sufferings subserved to the *worldly interests of mankind*. And herein is an argument which points to a divine call.

If it be urged that right and wrong are mere environments, and that custom is the true test; that our intuitions are a delusion and a snare, then, in that case, there is an end to all reason, and consequently to all argument. A first great cause is disproved, and cannot be discerned,—a position which all nature denies.

Assuming, however, the premises granted in the volume under consideration, the law of compensation and continuity proves the immortality of the soul, provided a reward is not experienced as a requital for sufferings *in a single case* in this state of being. Cases of non-requital are in the experience of all. It is not necessary to rehearse them, and the exception proves the rule.

7 mo. 7, *First-Day*.—Felt constrained to-day again to speak

in the assembled congregation, though my great desire was that some other Friend would be thus led instead of myself; and hence, after the Master's customary signal for me to arise, I turned the fleece again and again, partly because the subject was one on which I had been meditating for several days previously, and I have not heretofore found much life except in those concerns which have sprung up spontaneously when assembled with others for the purpose of divine worship. And hence I weighed the subject presented very carefully, but found no peace in silent meditation, and had to arise and give expression to my feelings.

I also find the inward demonstration thus to speak much quieter; the internal knocking—I can compare it with nothing else—is more calm since my late painful experience. There is occasion of rejoicing in this, as there is less perturbation of feeling, and consequently a greater command over thought and utterance.

How deep and heartfelt should be my gratitude to my Good Master for His many mercies to my soul! How considerate and how kind has He been to one so unworthy as myself! With great tenderness, with *infinite thoughtfulness*, has our God framed His spiritual law whereby His servants who preach His gospel can live by the same. And I feel to say with the Psalmist, "I trust in the mercy of God for ever and ever. I will praise thee for ever, because thou hast done it: and I will wait on thy name; for it is good before thy saints." Yea, with Job of old, can I truly say, this summer morning, "Though he slay me, yet will I trust in him."

7 mo. 9.—I recently obtained from the library Bishop Potter's "Religious Philosophy; or the Three Witnesses," in which he adduced nature, man, and the Bible as evidences of religious truth. And as this seemed an exhaustive work by an eminently able man, I expected much pleasure and profit in its perusal. But, to my astonishment, after reading a few pages, I was impelled by the witness within to close the volume; and, after a few moments, the same power influenced

THE ONE POSITIVE GOOD

me to write a letter to a friend. At the time I thought, perhaps, that this was the reason why I was not permitted to read the book, as the letter was clearly one which it was needful to write. But this morning, after carefully perusing a few of the most important chapters of this most interesting and edifying work, I found my mind growing darker and my spiritual condition growing weaker, and felt best satisfied to refrain from reading the book at all. The impression was that it was necessary for me to be restrained from dabbling in questions of a metaphysical character, and to keep my understanding clear of other men's thoughts,—to depend more and more upon that which may be sealed upon my own consciousness. God is, and He is a rewarder of them that diligently seek Him. And I find it necessary, in this search after Him, reverently to wait upon His witness in the soul. In His own good time, and in the rightly appointed way, I have faith to believe the day-star will again arise with renewed brightness.

7 mo. 12.—In the newspaper sent me by my friend H. T. C. discussions pro and con are being had as to the nature of the Supreme Being. The perusal of these are unpleasant to me, and must awaken unprofitable thoughts in the minds of the readers of the paper. It certainly has in mine.

A leading correspondent of the journal in question, reasoning from the stand-point of evil and imperfection, urges these against the perfection of the divine nature, and, judging from some of his conclusions, he would seem to infer an evil intelligence as well as an All Good.

Some eighteen months since, while engaged in pursuits on the farm, I was meditating on this subject, in reference to a hail-storm which had caused much destruction to the crops of an adjacent township. Whilst thus occupied, the thought suddenly presented itself to my understanding with the energy of inspiration, causing at the time a profound impression on my mind.

It was to this effect, that there was One Positive Good, all

else being *derived*, and that we could form no just opinion of *finality* from the insignificance of our own natures, or from the comparative insignificance of the earth on which we reside, these being but conditions, or links in the chain of events. Conditions affording our imperfect natures but a clew of that which, as yet, *is not developed!* Being then but on the mere threshold of existence, we can but trust the power which called us into that existence. For this earth was not intended as a paradise, but as a temporary abiding-place for man, and in it he finds a counterpart and correspondence to the imperfections of his own nature. If it was a paradise to him, he would be satisfied with it and would seek no higher condition.

Our duty clearly is to trust, worship, and adore, not to speculate as to whence we came, or to whither we shall go. Herein consists our happiness and consequently our duty.

If this be a just inference, then all such speculations are not only unprofitable, but they also savor of sedition, mutiny, and turbulence against not only the intelligence which created us, but also are as rebellion against our own nature, because antagonistic to that nature, whose highest ideal is obedience to an inwardly revealed law, which in best wisdom was intended to be the main-spring of the soul.

Herein is heaven's first law,—ORDER. Suppose an orb of the planetary system was to stop in its course, inquiring, Whence am I? Who created me? Whither shall I go? The whole universe would be affected by such action. No longer could the astronomer, with the unerring certainty of a hair's breadth, predict those wondrous results which we find recorded in that little book the Almanac. Instead of this, chaos would rule rampant amidst the ruins of a universe of worlds.

There is wisdom as well as inspiration in those lines of Cowper, wherein he says,—

THE TRUE SOURCE AND CENTRE

“Thou art the source and centre of all minds, eternal soul,
Their only point of rest; from Thee departing we are lost,
And roam at random without honor, hope, or peace;
From Thee is all that soothes the life of man,
His high endeavor, and his glad success,
His strength to suffer, and his will to serve.”

Man is an epitome of all that is beneath him. There is not a noxious weed, a noxious reptile, or a ferocious beast of the jungle that has not its counterpart on some of the diversified pages of his history. In his passions he has reaped a plenteous harvest of bad results. Consider his *abnormal* appetites and propensities: to what depths have they led him! He brews liquid fire from the food which nature has assigned him, and quaffs the same as though it were innoxious to his being. Deadly poisons, such as arsenic, mercury, and opium, he uses as stimulants, remedies, and narcotics.

This wondrous being, who has *thus the power to abuse the best gifts which have been conferred upon him*, has, however, WITHIN him a reflex of all that is above him, and herein is his true Lord and Master. A monitor is here who points out those things which are essentially evil unto him. Nay, which creates evil unto him by means of those experiences which constitute a flaming sword, turning every way to keep the way of the tree of life.

7 mo. 14, First-Day.—At meeting to-day, and felt not the least premonition to speak, no more than as though I had never spoken therein. Several short but interesting testimonies were borne by others. I was much impressed by the citation of the text, John x. 33: “For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.” The subjective meaning of the author is very clear, although it was not developed by the speaker. Stones have been thrown at Quakerism for now nearly two and a quarter centuries. Blasphemy has been again and again alleged against us because we have refused to accept *authority* in religion, insisting that God is not to be worshipped by deputy; but that, as the record states, Jesus said,

"I and my Father are one." *That the divinity which the All-Wise has placed in the human soul is one with Him.* All that we can ever know of Him is by and through the manifestations of His Spirit within us.

Very clear to my mind is it that the "Gospel according to John" was intended but as a "Similitude" to represent God *in* man. In this subjective sense it is deeply instructive; but when interpreted according to the letter it "killeth." In the chapter under consideration the text (x. 39) contains an anti-material view pointing as an index to this thought.

7 mo. 16.—Diarrhœtic symptoms have been affecting me recently, producing extreme weakness of the physical. So weak has the flame of life been with me at many times that I have felt, if that were all, it would be soon snuffed out. But I also feel that the individuality is not confined to the personality,—the soul to the body. The former we know not, except by its manifestations. If I were to lose an arm, I would clearly not lose a part of myself, only the power of expressing myself. The same can also be said of any physical demonstration. Palsy may forever still the power of utterance, but it cannot affect the spiritual nature as a disease of the body. In old age the power of memory sometimes deserts us, but, as in the case of an old person with whom I recently conversed, the image is soon reproduced. I inquired concerning a circumstance which happened many years since. She replied that she had no knowledge whatever of it, but upon my calling her attention to a collateral incident, all was almost instantly present to her recollection, and she detailed the minutiae of the matter.

Thus, in so-called second childhood, certain faculties have suspended action only in consequence of the loss of the required power in producing the required manifestations. That is all. It is only a slumbering state of the mind. It is not lost, as it is frequently said; it is only the power of expression that is defective. Just as the loss of an arm renders negative the manifestation of that part.

THE TRUE ATONEMENT

How important it is, then, that we so live that if by accident or disease the physical may be impaired or weakened, the spiritual energies of the soul may not be crippled, palsied, or benumbed. "For what is a man advantaged, if he gain the whole world, and *lose himself*, or be cast away?" Or, as we have, in the context of the same idea, in Matthew, "What shall a man give in exchange for his soul?" What atonement can worldly treasures or worldly ambition make for injuries inflicted on the spiritual nature? Ah! had I but understood this earlier in life, I now feel that I would have been more anxious after heavenly treasures, and would consequently now experience more of that inward tranquillity, joy, and rest which are the portion and allotment of the heritage of God. I clearly see that every violation of heavenly wisdom inflicts an injury, and is a disadvantage to the inward man, for which he must suffer, for which he must atone; and I now feel, too, that I am passing through a portion of this suffering to render some of this expatiation and propitiation; and this is due, for I can truly say with Job of old, "Let him not spare" till a full atonement is rendered either for what I have or have not done,—either for errors of commission or of omission. It is clear that excess or deficiency must be settled for by a full and entire experience of consequences proportionate to its nature and extent.

7 mo. 20.—The following letter was received from Benjamin Hallowell, and, being so full of instructive wisdom, I feel it right to insert it herein. Had he sent it to me on the date on which it was written it would have been very appropriate and peculiarly adapted to the condition of mind under which I was then suffering, as I find by reference to this journal.

"SANDY SPRING, MARYLAND, 6 mo. 15, 1872.

"MY DEAR FRIEND,—Owing to my having been from home more than a month, and since my return had the pleasure of the company of a number of Quarterly Meeting Friends, that I have not been able even to read thy kind and interesting letter of the 3d ult. until this morning.

"I feel near sympathy and unity with thee, my friend, in the state of feeling thou describes in thy letter, as I did also in the exercises and

vocal testimonies in the Yearly Meeting at Philadelphia. It is evident to my understanding that thou art under the forming hand of the Most High, whose will it is that thou shalt be a 'vessel of honor' and an instrument of usefulness. In this condition it appears to me of the utmost importance that we recognize our own spiritual constitution and receptive capabilities, as also the mode by which the Good Father communicates with His rational creatures. I am, therefore, made willing, although I may tell thee nothing new, to express to thee some of the thoughts that have arisen in my mind, believing thou wilt not misunderstand my motives, which are to endeavor to encourage and strengthen thee.

"Every reasonable being possesses in his constitution what may be likened to both Moses and Aaron,—Moses, the spiritual part, to receive instruction immediately from Deity, and Aaron, the power of reason, to adapt those instructions practically to the necessities and interests of the people for whom they are intended. These must go together. They must both be alive, active, and in harmony. There is thus a necessity that a steady and close watch be maintained to preserve a proper balance. Deity does not at any time speak to man with a voice of words. God is a spirit, and He speaks to His creatures in spiritual language,—the language of impression,—impressing upon the soul a knowledge of the fact or truth that He would impart. This impression the recipient of it must interpret. These two truths are manifest: 1st. No individual can give a more advanced, elevated, refined, and spiritual interpretation to a received impression than accords with the highest conceptions he is capable of forming of spiritual realities in that direction. And, 2d. That the right interpretation of an impression upon the mind of an individual must harmonize with the highest conceptions he can form of the attributes of Deity, and also with his unbiassed reason. Truth and reason are both God-given, and must always harmonize. They are the Moses and Aaron in our constitution. When Moses left Aaron to go up into the mount, Aaron got the Israelites into trouble.

"I was instructed many years ago, when reading Hawkesworth's translation of Fénelon's 'Télémaque,' with the remark made when Calypso, who was herself a goddess, according to heathen mythology, saw Minerva and Telemachus approaching. Minerva had assumed the form of Mentor, and Calypso, though a goddess, was unable to discover who he was; for, says Fénelon, it is given to the gods to know an inferior deity, *but they cannot know one who is superior to themselves*. The lesser cannot comprehend the greater.

"This truth is peculiarly applicable to spiritual conditions. The soul that has experienced in its travels Zionward the dangers, the struggles, the besetments, the escapes, and the ultimate deliverances on different parts of the journey, and in every such conflict *knowing an advancement of spiritual condition* higher and more refined, will be able, under re-

BENJAMIN HALLOWELL

membrane of his own experiences, to portray what a person in that condition and stage of progress must pass through; and any persons in a congregation of which there may be several who are in that stage of progress will recognize with encouragement and instruction the picture of their own spiritual condition; and the final triumph to which the speaker can bear testimony will stimulate them to hold fast their faith without wavering and know their deliverance and the power of God.

"The more advanced and elevated the spiritual condition of the speaker is, the greater variety of conditions he must have experienced, the larger number of states he can experimentally and profitably describe. But he can describe no state that is still above him,—which he has not yet experienced,—nor can he with anything more than words, which never will reach the souls of his hearers and profit them, picture a state which he has not himself passed through. The basis of profitable speaking to the state of the people must be the spiritual experiences of the speaker, with the abiding conviction that to those in a similar condition the Good Father in His love and mercy will extend a like help and strength. Then the speaker will speak with the understanding with which Paul declares he would 'rather speak five words . . . than ten thousand in an unknown tongue.'

"Now, my dear friend, in feelings of near affection, I have been led to express these things as they have arisen in my mind for thy consideration, nothing more. Just accept them for what they are worth, as a token of friendship and the interest I feel in thee, which was increased by the contents of thy letter.

"Thy Sincere Friend,

"BENJAMIN HALLOWELL.

"7 mo. 15.—P.S.: I wrote the preceding just one month ago to-day, and concluded it was not worth sending, for thee knew it all. On picking it up since meeting, and reading it over, I have concluded to send it, trusting it will do no harm at least.

"B. H."

7 mo. 21.—*First-Day*.—We had several short testimonies, and one that was very lengthy and somewhat elaborate. The individual was properly impelled to speak, but so *wordy* as to be tiresome to the audience, offering but little food for thought. Silence, golden silence, would have been preferable to *most* of it. Oh, what a precious benefit thou art, O Silence, to the soul that would commune with itself and be still! And, O Eloquent Speech, how doubtful often are thy outpourings! how often dost thou interrupt and intercept reveries and teachings that are profitable to the heart! How .

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often have we longed that thou wouldst cease thy empty din
and leave us in the house of worship to those holy thoughts
which the season and occasion so frequently inspire!

“ Silence, awful living word,
Behind all sound, behind all thought,
Whose speech is Nature-yet-to-be,
The poem yet unwrought!”

But at the same time “a word,” as the proverb says, “fitly spoken is like apples of gold in pictures of silver.” And may I be impressed with the thought that it is much better and often more effective in a meeting of worship to give expression to a sentence, as it were, that may develop, augment itself, spread itself as a volume in the minds of my hearers. And may I never *unauthorized* seek to inject my thoughts into the minds of others to the interruption of inflowings of the Spirit to their souls. And when authorized to stand upon my feet in the house of worship, may I properly interpret the impressions received, and in taking possession of the consciousness of others, in consequence of the power that I may possess as a speaker, or which may be conferred upon me by the Spirit, may best wisdom direct tongue, utterance, and mind aright, so that speech, *words*, may not be a burden to my friends.

7 mo. 22.—I appear still to be as in the outer courts of the temple. A veil seems drawn between myself and Deity. Faith in Him is lacking to my spirit. Oh, may light beam forth, as it *seemed* formerly to shine through the veil, to my aching and longing soul!

Was encouraged yesterday by my friend Edith Atlee when on a social visit to us. Said that she had known seasons in which she had “no Heavenly Father.” And George Fox relates in his journal that, “One morning, as I was sitting by the fire, a great cloud came over me, a temptation beset me, and I sat still.” It was said “All things come by nature,” but, as he says, by keeping still, “a true voice arose in me,

THE PERFECTION OF JESUS

which said, 'There is a living God, who made all things.'” And his heart was made glad. Afterwards, he says, he met a people who had a notion that there was no God, “but that all things come by nature.” “Then I saw,” he relates, “it was good for me that I had gone through that exercise.”

Thus it may be profitable for me to continue *somewhat* in the depths, and to know a baptism into the doubts of the age. It may be for a good purpose; I know not. But I do know from experimental knowledge that I cannot in the smallest degree help myself. Faith will not come from study and striving. Reading and pondering over other men's thoughts lighten not the load which weighs upon my spirit. But I am willing to wait,—willing to bear my burden. Jesus, we read, bore his, and was made “perfect through sufferings.”

“For in that he himself hath suffereth being tempted, he is able to succor them that are tempted.” We also read that in a season of extreme need he exclaimed, quoting the psalmist before him, “My God, my God, why hast thou forsaken me?”

May it not be that sometimes, in consequence of our imperfect natures, Deity seems afar off when He is in reality very near to our spirits, as He certainly was to this beloved Son in the hour of his greatest want and direst necessity? The world had deserted him, his countrymen were clamorous for his death, his disciples and relations were afar off, and it seemed to his humanity that his God had also abandoned him. This could not, however, have been; it was only an expression which denotes the weakness of the flesh,—the weakness and the frailties of our common humanity.

7 mo. 27.—Yesterday and to-day I have experienced greater quietness and *fixedness* of feeling and faith than I have felt for the same length of time since the entry herein, 6 mo. 16th, ultimo, and I feel it right to transcribe an extract from a letter to Sister Martha, of the present date:

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"Since thee was here I have passed through several deep baptisms of suffering; have had many painful doubts to contend with; have been in the wilderness indeed. But light dawns at last, I hope, in a degree; though I must be very watchful and not indulge in 'riotous living.' Keeping very humble and little.

"I have even now no God but the inward mentor; am not permitted to speculate as to the origin of this power, only to obey its voice. I hope that my present condition may not pass away, and I be again left to myself. Very plainly have I been shown that no words of man, no book, no outward manifestation, though such might be adapted to other minds, could avail me. I tried to read the most edifying works, but they were loathsome to me; it was impossible to read them.

"In times past I have felt somewhat akin to boasting perhaps of my faith in the Highest. This was all taken from me. I can scarcely use the term 'Heavenly Father,' can only obey the power, the principle, the spirit within. *And my happiness is great*,—that is, comparatively so, with my past state. I feel content with what I possess.

"Confucius is called an unbeliever in the Deity; but he very plainly distinguished between 'the me and the *not me*,' or, as the Apostle Paul illustrated the idea, 'what I would, that do I not.' The Chinese philosopher inculcated obedience to the Heavenly Man,—'the not me,' the Divine Me,—in contradistinction to our selfishness and in denial of our abnormal appetites and propensities. This is not atheism. It is the highest form of virtue,—that of obedience. Of this it was that Jesus spoke when he said that man should live 'by every word of God.'

"I feel that I must rest *entirely* on the ground occupied by John Woolman, which I have heretofore cited in this journal. 'There is,' he says, 'a Principle* which is pure placed in the human mind. In different places and ages it hath had different names; it is, however, pure, and proceeds from God. It is deep and inward, confined to no form of religion, nor excluded from any, when the heart stands in perfect sincerity. In whomsoever this takes root and grows, they become brethren.'"

7 mo. 28, First-Day.—At meeting to-day I experienced greater quietness than for many weeks past. The mind was

* This Principle is God manifest in man; thus no longer the invisible or the unknown I Am, but the indwelling God. And when the consciousness is awakened and enlightened with the knowledge of Him thus inwardly experienced, then, and only then, such a man is *consciously* "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Thus saith Hosea, "Hear the Eternal," and he saw, and said, "My people are destroyed for lack of knowledge" (this knowledge): "because thou hast rejected knowledge I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God."

EXPERIENCES

more centred upon the *divine gift of consciousness in the soul*, and hence I experienced a greater degree of inward stillness and true silence than at any meeting for now nearly six weeks. May this continue, saith my soul, for it is indeed a feast and an enjoyment. Out of that silence speech was evolved bearing witness in other minds of truth's teachings.

7 mo. 29.—Our monthly meeting was held to-day, and again I was permitted to experience a truly divine glow and light to radiate around about me. The sensations and enjoyment were very grateful after so great a fast. It was truly a spiritual feast wherein the soul was nourished and fed. Many were the testimonies borne to the efficacy of the inward word and baptism which constitutes the doctrine of doctrines.

Another lesson which I have *experimentally* received by my recent experiences is that His name is His power, and that it makes little difference as to the name that may be used, but that it is the spirit that quickeneth. As the apostle says, "The kingdom of God is not in word, but in power."

7 mo. 31.—Went with father, who is on a visit with us, to Horsham Monthly Meeting. John Parrish was present, and father says that we had one of the best meetings he has attended for a long time. I had considerable service, and again was favored with a heavenly serenity of soul. May it continue is the desire of my heart.

8 mo. 6.—Attended Philadelphia Quarterly Meeting at the new meeting-house at the valley. It was indeed a season of spiritual refreshment,—an outpouring of the soul. Early in the meeting I was called upon to address an individual condition in relation to unfaithfulness in the ministry, and afterwards was influenced by the spirit of supplication to approach the throne of grace.

8 mo. 8.—Abington Quarterly Meeting was held to-day. It was very largely attended, and again I was led in an individual direction, as in the last meeting. So frequently am I thus impelled by the Master's voice of late that I no longer

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think it strange; and in relation to to-day's testimony and that delivered at the valley meeting I have had confirmatory *outward* evidence in the appearance in public testimony of a young man who was in attendance at both meetings. May he be faithful, for the Master has gifted him with talents of the highest order. I did not know of his presence till at the close of the former meeting, when my spirit recognized him as the individual addressed, and it strengthened my faith not a little. May this outward evidence not exalt me, saith my soul, but, on the contrary, may I be more and more humbled, and more and more rely upon those truths which are thus sealed upon my consciousness; and very different from this is the mere effervescence of feeling. Oh, that I may ever be able to distinguish between these, for there is an antagonism between them from their very nature; and I now see that had I been less fearful of the face of clay and more faithful to my Guide at the Abington Quarterly Meeting, I would have been instrumental early in the meeting in turning the attention of exercised minds from the letter to the spirit. For the former exerted a somewhat depressing influence over us on that occasion, and I suffered my spirit to be too much influenced by it, and lapsed into a condition of unwatchfulness. It is much better when testimonies of a mere wordy character are being delivered to strive to so retire upon the centre as to keep in a state of stillness before God.

8 mo. 9.—In reading the above entry in this journal I have felt a great desire that I may so guard the portals, the mind, that naught approaching to spiritual pride may be found a visitant therein. Much instruction is there in the account narrated in Luke x. 17-20, when the seventy returned to Jesus with boasting on their lips,—that even “devils are subject unto us.” We read that he saw the appearance of spiritual pride in their hearts. “And he said unto them, I beheld Satan as lightning fall from heaven. . . . Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.”

SAMUEL FOTHERGILL

May my late deep baptism be ever present to my recollection when anything like "boasting of great things" may be found in my heart and upon my tongue, and I feel a caution as to whom I may in conversation communicate my experiences. It is wise to be very watchful here, particularly when these experiences are connected with others than myself.

8 mo. 11.—Enoch Hanmon and Joseph Livzey attended our First-day meeting to-day. It was an interesting occasion. Indeed, of late the Spirit seems poured out upon us; and upon this occasion many short but impressive testimonies were borne. I had a service to render at the close of the meeting, and was favored in testimony; which was, however, of a very close and searching character in relation to the practical duties of life.

Though thus favored with life and power, I feel no elation; on the contrary, much depression; and was encouraged this morning in reading the following extract from a letter of Sarah Grubb. She says,—

"I remember to have heard that Samuel Fothergill, in the last journey he took, was often so exceedingly stripped and tried, particularly after his public appearances, that the unity or approbation of the least child in the family would have revived him. This led him to acknowledge he was never more weak and apt to doubt the rectitude of his ministry; yet a Friend of much religious worth and spiritual discernment, who was often with him, told me that it was never more pure and baptizing."

8 mo. 13.—In a social gathering recently a minister of considerable eminence stated that "it was an evidence of self-denial on the part of a minister in refraining from addressing an assembly wherein there were many exercised minds present and many persons gathered together." I have thought much of this remark, and feel it right to speak to the individual on the subject when the opportunity shall occur.

This view I cannot understand in the light of my own experience,—for I can say that I am not conscious of arising upon my feet in a meeting of worship except when expressly

ordered, but on one occasion, when permission was given me to gratify a desire which I felt to preach what I esteemed sound doctrine. And it is very clear to my mind *now*, that upon that occasion I preached *myself*, and not Christ. I felt no condemnation for this at the time, neither do I now. I believe it to have been an experience vouchsafed unto me, in order for me to see that it is not safe ground to stand upon. My gift clearly is of a nature that in its proper exercise I must feel the "necessity" and the "woe" which Paul speaks of on each occasion, not only in arising upon my feet, but also to be maintained throughout the whole discourse; and herein I may have erred unconsciously, as I see others have, in not being sufficiently watchful in regard to the length of communications.

In reference to this subject, Dillwyn Parrish informed me recently that he heard the late John Cox say that he seldom listened to a communication that was prolonged beyond twenty minutes in which the life was maintained throughout. I have heard that Dr. Franklin once said that the subject must be of great magnitude which warranted a longer speech than about fifteen minutes.

The manner in which messages are communicated from the spiritual to the material world, so far as I have experienced them, are pictorial sketches upon the retina of the consciousness. Now, the finite cannot comprehend the infinite. Our capacity being so limited that there is necessity for our being continually instructed, if capable; and we are capable of learning much through our lesser or greater failures in comprehending the impression that may be made upon the understanding. Thus the watchful mind can learn as it is recorded Jesus did, by the things he suffered.

8 mo. 14.—Attended a meeting appointed by the Friends last mentioned. In the afternoon I had a very interesting conversation with Enoch Hanmon. His mind is an enlightened one, and is permeated with a spirituality which constitutes him a powerful advocate for the truth. I gave him an

SUPREME INTELLIGENCE

idea of the wilderness condition which it has been my lot lately to experience, and inquired his opinion concerning it. He replied that it was most certainly to point me to the divine power within the soul, and that he had been the recipient of like baptisms. Such testimony is corroborative and comforting in its character. All things within and without to the diligent inquirer are only as so much accumulative evidence establishing the *great fact* that God is correlative with man; that man is an important part of divine nature, and that the great end of his being is to become more and more *en rapport* to—or, to use the language of Scripture, acquainted with—that great diffusive principle and power, that supreme intelligence, which we call by the name of God.

We read in the Scriptures that God is love. He is also LAW. And as we come to live in law, we come to live in Him and He in us. When this divine influence comes to permeate our souls, comes to be an indwelling power *in* us, we come to be law-abiding citizens of the heavenly Jerusalem; and the more we live under the control and in harmony with the source of all wisdom, which is all-powerful and omniscient from its very nature, we of a necessity, as certainly as effect follows cause, must progress upward and onward in the different phases of *being and experience*.

As children of God, passive and obedient unto Him, how glorious is the destiny of man, forever and forever ascending the ladder of life!

Supreme intelligence takes cognizance of all things. In it we live and move and have our being. In view of this great truth, then, what supreme importance attaches itself to the duties of life to which we as rational, accountable beings are subject! And how important it is that we rightly comprehend these duties, and properly estimate our responsibilities to our own nature, for within that nature are pains and penalties attached to the violation of law. Herein we make or mar our destiny in time and in eternity. And herein is that beautiful law so well delineated by the poet :

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"Heaven formed each on other to depend,
A master, or a servant, or a friend;
Bids each on other for assistance call,
Till one man's weakness grows the strength of all."

God works by instrumentalities, and these are not confined to time, to mortals. These are spiritual, and they often come to us from the eternal world. They come to us in love. Ministering spirits are they that come to cheer, to comfort, and to warn. Not alone are we in time. The spirit-world looks down upon us. In the language of Scripture, He "maketh his angels spirits; his ministers a flaming fire."

8 *mo.* 17.—Various circumstances occurred to-day that were calculated to produce in an unwatchful condition of mind irritation and discontent. To guard against the former it is necessary to labor with serenity and calmness. And; in reference to the latter most undesirable state, let the wants be circumscribed and curtailed. "It is the property of God to need nothing," said Socrates; "and they that need and are contented with least come nearest to God." False wants are the bane of our civilization. Our real wants are simple and easily supplied. "Corporeal delicacies," said one of olden time, "dull the mind and hinder from noble living."

True contentment is the philosopher's stone; and this is to be found in simplicity of life and habit. Many notes of sweetness are to be found herein; and terrible indeed is the unrest of the pomp and pride of fashion, which are but the glitter and varnish of existence, beneath which much corruption may exist. Fine clothes, splendid equipage, and their accoutrements, may cover, but cannot entirely conceal, their many deformities. For the condition is an unnatural one; and to enjoy life we must be natural. The many artificial restrictions of society debar its votaries from a profitable kinship and communion with nature. "He is the freeman whom the truth makes free, and all are slaves beside." A slave is a slave, and fashion and show are hard task-masters.

THE MISSION OF JESUS

Beautiful indeed is the simplicity of plainness and true contentment.

8 mo. 25, *First-Day*.—Was led at meeting to-day to briefly comment on the text, John iv. 23, “But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.” This was the chief merit of the mission of Jesus to lead men to the Father, to point them unto God; to feel the boundlessness of His love, the certainty of His protection and care. This assurance of an intimate relation with God seems to me more valuable than any other idea or statement. It is calculated to elevate the soul and to bring to it calmness and quietness under the greatest trials,—to that peace which passeth the understanding.

Whilst speaking, I plainly felt the spirit of opposition among some of the audience, which was of a mixed character, and in a slight degree this found voice in the meeting. Afterwards my friend Sarah Betts was wonderfully favored in commenting upon the divine mission of Jesus; and at the close of the meeting the mantle of supplication fell upon my shoulders, and we were all baptized by the one spirit into the one body. But, notwithstanding I was thus favored in a good degree to-day, I feel that a great need exists on my part to dwell in a waiting and passive state for the growth of the good seed, and not to impatiently attempt plucking the fruit ere it ripens and matures. There is much truth in the saying, “How slow the growth of what is excellent!” May I be favored to patiently remain in the condition of this growth in the root of life. In this state there is calmness and serenity, and *out of it* a feeling of unrest and disquietude. I feel that I must renewedly wait for the growth of the divine seed of faith and trust, keeping very humble and little, bearing in remembrance my recent wilderness condition, and that faith is the Father’s gift to the obedient soul. Let me be content with the condition given, resting in the belief that more and more light will be vouchsafed, as by faithfulness and diligence

the divine will is wrought in me. Thus I perceive that I must learn and labor for the bread of life, and that we receive an equivalent for our earnings,—nothing more, nothing less.

8 mo. 26.—Our monthly meeting to-day was a favored one, and greatly in the cross was I led to speak of the great law of love, and of its binding and cementing influences. And this afternoon and evening my mind has been greatly illuminated by this overshadowing love of the Good Father, and it has been made manifest to me in the plainest manner that I must live more and more under its influence and power, *from hour to hour and from day to day*; and the promise seems to be, if I am thus concerned, that from time to time more and more light will be vouchsafed and greater progress experienced in that faith by and through which the soul can be built up and established in divine and heavenly gifts.

8 mo. 29.—Think purely, speak purely, act purely, is the substance of the revelation of Ormuzd through Zoroaster, according to the traditions of the Persians. Thus in all religions there is a correspondence in essentials which is founded on the great spiritual law which is binding on all humanity. Mere appellations are widely diffused. Those having significance to the Divine Being are traceable to ancient root,—*Dio* meaning to shine. The Sanscrit Devas, the Zend Dæva, the Greek Zeus, Jupiter (from Diespiter), the Latin Deus, the German Zio, are all derived from this root, say the best authorities.

There is a deep moral element in the system of Zoroaster, which, like that of Buddha, was a revolt from the Pantheism of India. Zoroaster bases his revelations upon the eternal distinction between right and wrong. His and Sakya Muni's laws appear to differ; but the difference seems to have been but in terms and signs,—all their oppositions have their origin and connection in a single root. They both recognize a morality from a moral source. It is the same in all spiritualistic religions,—the tendency has ever been to the abstract,

ZOROASTER AND MOHAMMED

to the infinite, and to ignore personalities. "The soul," says Emerson, "knows no persons." Tradition is ever on the search for mere personalities; but the eternal spirit soars upon a higher flight than this and seeks to connect Deity with humanity.

Tradition recognizes finality. And thus the different systems of the great masters have this pointing. It is the same in each. In Confucius, Buddha, Zoroaster, Moses, Jesus, and Mohammed the different systems revolve around their different "founders." But were the truth established, its pointings would doubtless be that each of these great reformers sought to ignore mere personalities, denying, as Jesus unquestionably did over and over again, that he was a finality. Zoroaster, as Jesus (according to Sprenger) prays for truth, declares himself the faithful servant of Ormuzd the Wise One, and therefore begs to know the best thing to do. As the Hebrew prophets endeavored to escape the "burden" of their mission, so the Persian seer says, "When it came to me through your prayer, I thought that the spreading abroad of your law through men was something difficult."

It is now impossible to estimate correctly the time in which Zoroaster lived. Aristotle places it at about six thousand years before his time. Others have considered him a contemporary of Abraham.

Many are the points of contact evinced in the Jewish scriptures of attachment and affinity to the Persian faith. It was not till after the captivity that the Jews cease to be idolaters,—after their return, their constant tendency to idolatry entirely disappears.

With respect to Mohammed all is very clear; there is no myth, no legend, to trouble the inquirer; and Dr. Sprenger tells us that authentic history exists as to even the details of his life. The first volume of the *Içâba* contains the names and biographies of eight thousand individuals who were in person acquainted with him.

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Untainted by vice or crime, he passed his youth as a tender of flocks and herds, and by common consent the title of Il Amîn, "the faithful," was conferred upon him. His habitual frame of mind was serious, thoughtful, and devout; and it was not till mature life that the visions of the angelic world were unfolded to his view. "Inspiration descends," said the prophet, "on me in two ways. Sometimes Gabriel cometh and communicateth the revelation, as one man to another. This is easy. But sometimes it is a ringing of a bell, which rends me in pieces and grievously afflicts me." Afterwards he seems to possess more control over his feelings. His sincerity is undoubted, and his earliest converts were his friends and companions, who were nearly intimate with his domestic life.

In mature years he conceived his mission. Ambition did not beckon him on, but persecutions, contumely, and hatred were his constant companions. Through many long and trying years an intense reality of his mission could only have supported him; during the first twelve years of his public preaching, wherein none of the precursors and harbingers of his after triumph attended him, for those years of failure, loneliness, and contempt were better and more heroically borne by the prophet than the full tide of his prosperity. As many before and as many since his time, his character degenerates as his fortunes rise. Up to the time when the Mohammedan era begins, A.D. 622, with patience and faith in the manifestations of divine light in the individual conscience, did Mohammed teach God's truth and oneness to such as might hearken to him as a prophet of glad tidings. But now his fortunes change, and with them change the character of his revelations, adapting themselves to his needs and wants as the leader and champion of a rising party. His *ends* were the same, but his *means* were very different.

It is charitable to believe that his great error grew in great part out of his conception of the divine character; and to-day we find it to be a fundamental principle of Mohammedan

GOETHE'S VIEW OF ISLAM

theology that God is pure will, not wisdom, not love, but force. It says to its votaries, submit to God, and hence the religion of Islam is hard, cold, and cruel. It teaches the divine unity of pure will. This is the main idea of the system as inculcated in the Koran, and it was this idea indwelling in the prophet's mind which incited him to those deeds of cold-blooded cruelty against the enemies of Islam, of which there are so many full pages in the Mohammedan records. Islam's essential doctrine is the absolute unity and supremacy of God as opposed to the old Arab polytheism on the one side, and also is in antagonism to Trinitarianism in the Christian system on the other. In its mythology, angels and spirits form an important part. Gabriel, Michael, Azriel, Eblis, or Satan have each important duties assigned them. By deed is the Moslem judged! To the angel Gabriel are assigned the weights and measures of judgment. He holds the balance, and as the scale inclines is the future destiny of all believers.

How auspicious for good might have been the labors of this great reformer had he patiently lived in the measure of his early growth, for then he accepted the idea of one universal faith, and recognized all the essential truths of Judaism and Christianity,—taught love and trust in God and good-will to His creatures. But, alas! the pure gold became dim; and as that great thinker, Goethe, said, "What in his character is earthly increases and develops itself; the divine retires and is obscured; his doctrine becomes a means rather than an end. All kinds of practices are employed, nor are horrors wanting."

9 mo. 1.—Was silent at meeting this morning; but at the circular meeting held this afternoon attempted, in a concise manner, to explain the thought of the fourth evangelist in relation to some of those texts which, having an objective form, have also a subjective significance and meaning. "My words," we read Jesus said, "*they are spirit, and they are life.*" And thus we are to interpret such texts as John vi.

53 by the spirit, and comprehend them by that life which was hid with "Christ in God." The Apostle Paul, with significance, says, "and as is the heavenly, such are they also that are heavenly," having the same purport as Phil. ii, 5, "Let this mind be in you, which was also in Christ Jesus." He is a fitting representative of the Heavenly Man in every true believer, "preached to every creature which is under heaven, whereof I Paul am made a minister."

Thus, also, in the text, John iv. 31, is related a conversation, which is doubtless authentic, in which Jesus strove to impress upon his disciples' minds the necessity of an abnegation of self: "Master, eat," they said; "but he said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him aught to eat? Jesus saith unto them, *My meat is to do the will of him that sent me, and to finish his work.*" And then instancing the work immediately at hand, he went on to say, "Lift up your eyes, and look on the fields; for they are white already to harvest."

Here is an explanation of such texts as John vi, 35, 54, and 58: "This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever." The same thought is evinced in John xiv. 6: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." That is by the Divine Me in contradistinction to the selfish me, or by the way in which I, Jesus, came unto the eternal source and fountain of truth.

And so, also, when "Philip saith unto him, Lord, show us the Father, and it sufficeth us, Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself; *but the Father that dwelleth in me, he doeth the works.*"

GOD'S UNSPEAKABLE GIFT

And it is further explained that this radiant light which the pure in heart shall see, and which is God, is a universal light, not confined to Jesus, for we read that he said "*the works that I do shall he do also; and greater works than these shall he do*; because I go unto my Father. And whatsoever ye shall ask in my name" (that is, in my power and the life in which I live) "that will I do, that the Father may be glorified in the Son."

After meeting, this morning, I informed Anthony Livzey that I had a prospect of attending the ensuing Quarterly Meeting to be held at Salem, and thought of his accompanying me, requesting him to turn the subject over in his mind, and to inform me of his conclusion by the afternoon meeting. At which time he said that during the week previous he had told his wife that he been several times impressed with the belief that some one would desire him to attend a meeting in New Jersey. Such outward corroborative evidence seemed to strengthen him.

9 mo. 5.—Salem Quarterly Meeting was held to-day. Soon after we had been quietly seated therein, it was shown me that Watson Tomlinson, from our quarter, would soon speak, and that I was to follow him. I was greatly strengthened and confirmed in our glorious faith by his soon thereafter arising; and the text of my discourse was drawn from his communication, as I was impressed it would be, during the time of his speaking. It was to this purport, that no human mind had ever conceived or tongue depicted the glory of God's unspeakable gift. How grateful I am, and how humble I feel in the wonderful display of Infinite goodness to my mind; truly it is as Whittier has declared,—

"By inward sense, by outward signs,
God's presence still the heart divines."

9 mo. 6.—Friend —— returned with us on our way home to-day as far as Camden. He possesses a wonderful fund of knowledge as to the statistics of our religious Society,

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with which I was much interested, particularly at that in relation to the ministry. He says that he has observed that in meetings wherein habitually traditionary and doctrinal theology are held up to view, or a dark or discouraging view of life depicted, that such meetings dwindle invariably away. And this is a natural consequence, too, for a house divided against itself cannot stand. Our Society is called to the Light, to the Spirit, to experimental religion. Dry formalism is ever antagonistic to this. It will soon scatter; it will ever divide. "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," is much more attractive than the reverse of this, and the Infinite One has blessed and is showering His blessings down in unmerited profusion upon us all. Blessings upon the poor in spirit, upon the mourners, the meek, upon those which do hunger and thirst after righteousness, upon the merciful, the peacemakers; upon those who are reviled for righteousness' sake, and upon the pure in heart, for they shall "see God." O blessed assurance! Not blessed alone because that divine son of God realized it, but forever blessed, also, because every faithful child of God can realize it too. "For certain," as Theodore Parker says, "as the open eye drinks in the light do the pure in heart see God, and he that lives truly feels him as a presence not to be put by."

"To him no high, no low, no great, no small;
He fills, he bounds, connects, and equals all."

The clerk of the Quarterly Meeting, David Petit, informed me how highly the memory of my precious mother was cherished at Salem, and narrated a circumstance which he esteemed most wonderful. That when on a visit to the family of a friend of his, she unfolded to him what had transpired in his youth, which he had concealed from every living person; but that the Great Revealer had disclosed through her the secrets of his heart and laid bare the intent of his mind. Wherever I go among Friends I almost invariably

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meet with such testimony concerning my dear mother, and find many a welcome on her account.

9 mo. 8, *First-Day*.—Was silent at meeting to-day, though an exercise sprang up in my mind before the same, and I felt it right to refresh my memory by looking up a text of Scripture in regard thereto; but I felt no command, though a liberty, to express my feelings. Clearly, I must experience a fresh anointing for each service in the ministry. May I be preserved herein is the desire of my heart.

Before we went into the house, a concerned Friend informed me that he had been in deep exercise on my behalf through the past week, and during the meeting my spirit was much tendered thereby. Divine love from human hearts seemed radiating around and circling about us in our silent waiting upon God. This waiting state seemed the true and living state, and a beautiful figure was presented to my mind in regard to silent worship. In some parts of California they have aqueducts conveying water from some common fountain or fountains, conducting it from thence over the hills and through plantations, in which each of the planters can have their share for the purpose of irrigation, on complying with certain conditions and the payment of a certain price. Just so will the divine current of feeling and sympathy ebb and flow in a religious gathering of the people,—filling every soul with its refreshing tide of love and grace, though not one word may be spoken. Yet at the same time there are workmen and servants necessary whose duty it may be to see that the waters are properly divided, disseminated, and distributed to all. And this labor may be performed among us in due form of worship by ministers and servants; sometimes by silent sympathy and sometimes by earnest expression. Great care and skilful labor are necessary on their part to divide the work aright, so that speech may not divert the streams of sympathy into improper channels.

Job Scott, in his journal, evinces much concern on this subject, and when in England he was often led by the Spirit

to testify *by silence* in large meetings against a dry and formal ministry. He says, page 436, vol. i., "They are so full of themselves, under the profession of the spirit, that they often expose themselves to the more discerning of other societies, inducing them to think lightly of the profession of being led by the Holy Spirit."

9 mo. II.—Near the conclusion of my remarks at the Salem Quarterly Meeting I made use of the following expression: "*We are here in spirit.*" It seemed an involuntary ejaculation, such as I find myself sometimes led to utter when under exercise in public. Last night sleep fled from my eyelids, and the subject, which elicited but little thought since its declaration, came fresh before my mind.

In the fourteenth chapter of John this thought is most certainly denoted by the evangelist, as we read Jesus said to his friends, "If ye had known me, ye should have known my Father also." Clearly he did not allude to the flesh,—they being well acquainted with the beloved form and features of their Master. It was the spiritual which they had not as yet apprehended, the realization of which Jesus saw was not afar off,—the comforter was to come, bringing all things to their remembrance. Their abode was not yet in that spiritual life of which he was so truly a perfect representative. For the great concernment of his life was to do the Father's will and to finish his work. Living daily with him, they recognized not the kingdom of which he spoke; they read not his gospel, because they lacked the cipher which was to be the key to that exceeding great possession. His condition being above theirs, they understood it not.

Jesus looked upon the body as the servant which should abide for a time, "but the Son abideth ever." And this was also the view of the writer (1 John iii. 2): "Beloved, *now are we* the sons of God." "And every man that hath this hope in him purifieth himself, even as he is pure." And Paul says, "There *is* a natural body, and there *is* a spiritual body." With this view he no longer looked upon death as something

IMMORTALITY

to be feared and dreaded, and was led to query: "O death, where is thy sting? O grave, where is thy victory?"

Death, then, means only "shuffling off this mortal coil," with its encumbrances, its many wants, its hunger, and its thirst. The ego—the soul—is a creation of divine intelligence, is related to Him; *it is*, and shall be.

"I cannot persuade myself," said King Cyrus, whom Isaiah called "the Anointed," "to think that the soul of a man, after having sustained itself in a mortal body, should perish when delivered out of it for want of it."

Anonymously in the German is the thought: "Man is God, and God is man." This is not sacrilegious in that *higher sense* in which Jesus spoke, when he said, "I am in the Father, and the Father in me." "Know ye not," said Paul, "that ye are the temple of God, and that the Spirit of God dwelleth in you?"

Again (1 Cor. vi. 19), "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"

"For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

Clearly this present life is but a phase of the spirit's existence wherein there is space and time. Disencumbered of the earthly nature, neither of these can exist. The soul being, then, not an inhabitant of a place, but of a condition, a state. Thought cannot be confined to space, neither can the soul, it being a part of divine nature.

It has pleased God to ally us to the earth, thereby rendering us imperfect; but He has also implanted in our nature the deathless desire to be perfect, to commune with Him; and in this eternal yearning this immortal longing is its own guarantee. "Perfect goodness requiring of itself a redemption of its promises."

9 mo. 12.—Was silent at meeting to-day,—felt the blessedness of true poverty of spirit.

9 mo. 13.—Awoke about midnight last night with spirit

much under exercise in behalf of some of my friends in the ministry, whom it was impressed on my mind were in danger from some source which was not clear to my vision. But this morning it seems that their enemy is the *letter*,—a *literal form and manner of preaching*.

May I be preserved from this is the earnest desire of my soul. Last night the pointing seemed to be to a service in this respect; but to-day the impression is to leave them entirely in the Master's hand, to his correction and reproof. To bear truth's burden in silence is my part. Oh, what danger there is in words without life, the letter without the spirit! Let, oh, let my place be in wisdom and forbearance.

Received a social visit from Jane and Lydia Price. The former is still very bright and spiritual, though past eighty years of age; is a minister of many years' standing in the society. The latter is a very interesting character; is a minister of much promise, having many rich gifts.

9 mo. 16.—Attended the circular meeting at Gwynedd yesterday, staying overnight with a Friend, whose son, my guide informs me, has had a call to come up higher. In the course of the evening's conversation the father stated that my precious mother visited his family in 1862, and during that interview expressed the belief that some one then present would become a servant of God in the ministry. Such confirmation of my feelings on the subject was assuring. I felt no liberty to speak in private on the subject; but now felt that I must write to him, encouraging him to mind the light.

Received intelligence of the demise of Edward Parrish at Fort Sill, whither he was attending to some special duties as commissioner and agent among the Indians. But a few months have passed since I had a most interesting conversation with him in regard to a call which I felt that he had to the ministry, and which likewise he informed me others had also discerned. He did not at the time admit the call, but he

SOCRATES

subsequently obeyed it; and his obedience in this respect doubtless soothed his dying moments.

9 mo. 17.—A circumstance transpired at the circular meeting on First-day which enjoined charity. † Our happiness is increased by our thinking leniently of the faults of others, and never well of our own. † Herein is continual sentinel duty—on the watch—to keep the enemy out of the camp.

In many things right and wrong are relative terms. The former is not always an abstract proposition. Right to the individual consists in minding the light,—*i.e.*, living up to the highest intelligence. The kingdom of God is an increase, and love its higher development.

Diverse doctrine is sometimes preached in Friends' meetings; and herein are different minds fed, and herein, too, is charity enjoined, care being taken against all clashing. For true harmony and love may be maintained through contrariety of opinion. This is true civilization and refinement, and the world is moving towards it.

The light leads not amiss. "With me," says Socrates, "it has always been a guide which has not failed to direct me, even in the most simple of my outgoings and incomings. To-day, when I left my house to come into this court, which has condemned me to death, it warned not against coming: thus I may be sure that my dying shall profit more than my living."

In the flickering of the lamp of life, and as the closing scene is approaching, often does the brightest light enter. "Let not the Persians," said Cyrus, "lament at my funeral as if I were really dead; let them rather rejoice that I have passed to a something higher and better."

The more we "mind the light" the greater is its glow, the greater its brightness. May I keep this beacon ever bright, ever letting it shine out as an example unto others; so that when the end of time comes I may say with the good Bishop of Poitiers, "Go out, soul, go out! Of what canst thou be afraid? Hast thou not studied duty for seventy years?"

EUDEMON

"Men live in deeds, not years; in thoughts, not breath;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best;
And he whose heart beats quickest lives the longest."

9 mo. 18.—The newspapers state that the Council at Geneva has closed, and that they have awarded the United States fifteen million five hundred thousand dollars as damages. The London *Times* of the 14th instant contains an article giving cheerful assent to the *arbitrum*. This is joyful news, over which my heart rejoices. May it be a precursor, a harbinger of a higher civilization which may usher in the anthem of peace on earth and good-will to men. A triumph this of the faith of the Eudemonists.

9 mo. 19.—At mid-week meeting to-day I was largely led before a very small audience to comment upon the text, Luke xii. 57, "Why even of yourselves judge ye not what is right?" The numbers of adults present were few, the children of the school constituting most of the congregation; and, though very empty on taking my seat, the demonstration was very powerful, and I was certainly much favored with heavenly assistance as a servant. Not elated, but humbled, by the Father's great love. In the true growth there can be no spiritual pride, because upon the heavenly ladder, as each round is surmounted, there will ever be enough yet to be attained to keep the mind humble and childlike.

Spent the afternoon in paying visits of a social religious nature. Received a letter of my friend David Petit, in which he states that he has three copies of "Indices," which he keeps in circulation; and, as he is an elder of Salem Weekly Meeting and clerk of the Quarterly, it is certainly assuring.

9 mo. 22.—Our meeting was largely attended to-day, the weather being very fine. My line of exercise was mainly doctrinal and the subject one that occupied my thoughts before entering the house. I turned the fleece over and over again, but the necessity seemed urgent. It is much more

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productive of comfortable sensations to speak from the emotional, but I had no choice.

The theme was the fourteenth chapter of John, explaining the metonymical character of the words used by the evangelist,—that he regarded Jesus as the representative divine man, and that the words “I” and “me” in the chapter have that significance. Such texts as “I do nothing of myself,” “The words that I speak unto you I speak not of myself,” were intended by the writer of the fourth Gospel as a key to the apparent egotism therein exhibited. Samuel Jeanes informed me, after meeting, that he had heard the late John Comly express the same thought from the gallery; and Lucretia Mott recently informed me that John told her he could not conscientiously use the term “Our Lord” as applied to Jesus. And yet some of our ministers can use such “*carnal*” language; for if the Apostle Paul made use of such, he no doubt used them in the sense denoted in 1 Cor. iii. 1; “And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.”

9 mo. 23.—My soul has been greatly tendered to-day at many times while engaged in my daily duties under a manifest sense of the Father’s love and regard,—feeling very sensibly the angel of His presence. Duties in the future seemed foreshadowed, and the *metaphysical* and *metonymical* character of the New Testament literature was made clear in several respects. And this evening, in looking over Job Scott’s journal, my eye fell upon page 136, vol. i., in which he speaks of what has been gradually “opened and sealed” upon his mind in relation thereto,—“that a great part of the Scriptures” are thus to be understood, and “*that real outward acts and occurrences*” have this significance.

I feel persuaded and convinced that had this much-tried servant of God adhered to this thought more his mind would have been cleared and his vision less clouded; and that consequently some of his writings, especially in the second vol-

ume of his journal, would be freed of the literal and be more subjective in their tone.

9 mo. 28.—Was much encouraged to-day by the receipt of a letter from a dear young friend, acknowledging mine of the 17th instant, saying, that I was not misled, but that he had many times felt impressed that it was his duty to speak to the people, yet fearing “that the impressions were not sufficiently clear” that he had foreborne; but that he was now convinced that he erred therein. This letter was a great strength to me, particularly as the burden of attending the meeting at Germantown to-morrow had been laid upon me. Had he informed me in his letter that my guide had misled me as respecting him, the weight of to-morrow’s duty would have been onerous indeed.

In answer to this letter, I stated that my soul seemed knit unto his for time and eternity. His is a precious spirit. May he be faithful to the heavenly vision, saith my soul. The Lord, indeed, “doeth great things past finding out; yea, and wonders without number.”

· 9 mo. 29.—At Germantown meeting to-day I had a close testimony to deliver, which was, however, well received. Was accompanied by Anthony Livzey, with whom we dined at Dr. Charles Noble’s.

9 mo. 30.—Our monthly meeting was held to-day, at which several testimonies of an encouraging character were delivered. During the past month I have happily been preserved in many respects, particularly in patience and tenderness of feeling. But I feel very sensibly the great need of improvement in these as in many other respects, especially that I may keep a guard over that troublesome member, the tongue. That I may be preserved here is my earnest desire,—that in speaking of my neighbors to be very circumspect, carefully avoiding the least tendency to detraction, and that in relating my religious experiences, even to very intimate friends, self may be kept under, and the least appearance of boasting or of the undue exhibition of spiritual gifts and attainments

THE GOSPEL OF TO-DAY

may not be experienced, for there are "many manifestations by the same spirit." We are not all led alike; though I am convinced that if those who are called to the work of the ministry would keep strictly *in the increase of the spirit* they would be more preserved from *literalism* of thought and expression. For very clearly do I see that many have begun in the spirit and have sought to be made perfect "after the flesh." Oh, that the ministers of our much-loved society were more actuated by the sentiments of a recent writer in the *Manchester Friend*:

"SEEING to-day
Fresh advents of beauty,
What man of yesterday
Knoweth thy duty?
Let the Seed's voice be heard;
This is the Living Word;
This is the Holy Ghost, whom men blaspheme;
This was the prophets' guide,—
Tried, tempted, crucified;
This was glory of Jesus, his stay and his theme.

"LIVING to-day
With God's book before thee,
What book of yesterday
Shall rule o'er thee?
Let the Soul's voice be heard;
This is the Living Word;
This is the Holy Ghost, whom men blaspheme;
This was the prophets' guide,—
Tried, tempted, crucified;
This was glory of Jesus, his stay and his theme.

"WAITING to-day
A new revelation
What creed of yesterday
Brings thee salvation.
Let the Seed's voice be heard;
This is the Living Word;
This is the Holy Ghost, whom men blaspheme;
This was the prophets' guide,—
Tried, tempted, crucified;
This was glory of Jesus, his stay and his theme."

EUDEMON

10 mo. 2.—Attended a funeral, at which I was impressed to speak, but put it off till it was almost time to close the opportunity, when I was absolutely enjoined to say a word of encouragement and sympathy to those gathered. It was much in the cross that I obeyed, as many of my old political friends were present, and they seemed in the way; but I now feel that my loss would have been grievous had I been unfaithful to the Master's voice.

My great unworthiness is so clear that I wonder at the power of the manifestation; but am willing—nay, desirous—that the vessel may be cleansed, that the streams of inspiring power which may be given forth through me may be received by the people less mixed with earth and its sediment. *It is, I know, impossible for man to hand forth divine inspiration in its purity, for the cup is not a pure one;** and hence the many vagaries and erroneous notions which man has taught in the different ages of the world. The records of the past are full of these. And in view of the task which has in *some measure* been imposed upon me in pointing these out, *sifting* for myself and others the pure ore from the dross, though I often feel depressed in view of the many stones which have been cast, and which I feel will be yet cast at me, yet I have this day experienced much comfort, remembering the ancient testimony, "If God be for us, who can be against us?"

10 mo. 3.—Was visited to-day by Joseph Bancroft, who feels a concern to call upon all "concerned" Friends of all the different branches of our society in this country, with a view to promote unity, that all may be again brought together as *one*, holding the common title *Friends*.

I felt to extend to him the right hand of fellow-feeling in his weighty concern, and found him to agree with me in sentiment that a high and holy civilization would lead men to that unity of spirit wherein "neither circumcision availeth

* 1 Cor. xiii. 9, "For we know in *part*, and we prophesy in *part*."

PATIENCE

anything, nor uncircumcision, but faith which worketh by love."

10 mo. 6.—Before going to meeting to-day I thought I would be excused from words therein, in consequence of indisposition, but felt it incumbent to speak twice, feeling at the time and since meeting "the foolishness of preaching." My earnest desire is not to speak in the spirit of man, but after thy spirit, O my Father. Oh, that I may be preserved herein! And, as I had much to say upon the subject of patience, may this angelic virtue find a resting-place in my heart, that, having preached it unto others, I may not become myself a castaway.

10 mo. 14.—During the past week I have been several days from home. I have attended, in company with my friend A. Livzey, religious meetings held at Middletown, Fallsington, and Bristol, in which, though humbled by the sense of my own imperfections, was yet enabled to feel the inshinings of His light, which is His presence. Returned to my home strengthened and refreshed in spirit, having met with many tender and congenial minds, and having also experienced that it is needful for us to feel the consciousness of sympathizing hearts in our warfare against evil.

10 mo. 16.—Confined at home by indisposition, which is in part induced by the strain upon my nervous system during the past week, in which I had much hard work to do in relation to others, and also much spiritual self-questioning in relation to myself.

Had I been more faithful in early life, and submitted in a *healthful* spirit to the heavenly guide, much of this strain might have been avoided; but I now hope that a more cheerful *serenity* of soul may henceforth be my portion and a greater confidence experienced in the divine growth of God's kingdom; and that I may also know more exemption through a greater dedication, and consequent assurance in the vocation in which I am called, thus causing less stress upon the physical, which in my case is weak and frail. I feel that I

must be more careful here, so that future drafts may be duly honored; for, if I live, I plainly see a field of labor opening to the eye, and that the physical must be husbanded and properly cared for in view of this future. "Your Father knoweth," said Jesus, "that ye have need of these things."

10 mo. 17.—During my late absence from home I spent considerable time with my friend Cyrus Pierce, who is now in his eighty-sixth year. I was much interested and edified in listening to the wisdom of this aged Friend and his spiritually-minded wife. Cyrus read and inquired my opinion of some writings which he had intended leaving behind him for the perusal of his children. I have great unity with them and with his persistent effort in breaking down superstition and idolatry; and in reference to the spiritual ignorance which prevails at this time, I believe that the language of the prophet Hosea is applicable: "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God."

Very clear it is to my understanding that one great cause of the spiritual darkness now prevailing is the refusal on the part of many, even in the Society of Friends, to mind the light. That is, God's light; and this light is no rejecter of knowledge. It is not in accordance with our Father's wisdom that we should seek the living among the dead; that we should be pinioned to the past. Light, even outward light, cometh from above. God's language to His children is the language of freedom, not of bondage. It is not in accordance with man's progressive nature to allow superstition and tradition to bind him to the things which are behind him.

10 mo. 18.—Not sufficiently careful in speaking of a political opponent. The system of politics seems to be a system of defamation and slander, and in the present time of political excitement it is much better for me to think and say but little on the subject. I also lost my patience to-day in speaking to

AN EXOTERIC

a member of my family, and likewise in the treatment of an offending animal, for which I stand reproved and feel desirous of amendment in these respects. Those who preach heavenly patience to others must be very guarded themselves.

10 mo. 20.—Was silent at meeting this morning. In the afternoon a meeting was appointed at our meeting-house by David Bennett, and, after he had concluded, I felt it right to make a few remarks upon the subject of charity and love, with which friend Bennett did not seem pleased, and stated, just before the conclusion of the meeting, "They have taken away my Lord, and I know not where they have laid him." This Friend belongs to the Gurney branch of the orthodox Friends, holding extremely outward views; and I thought the text quoted, if it was an evidence of his state of feeling, did not betoken a mind founded upon a broad and generous foundation; but, on the contrary, one like that of Ephraim of old, "joined unto idols;" and here I will have "to let him alone."

10 mo. 21.—Woke at an early hour this morning with unpleasant reminiscences on my mind in relation to yesterday afternoon's meeting. And oh, saith my soul, may the angel of love instead of the demon of uncharitable theology find a resting-place in my heart, and in that future condition towards which I am so rapidly tending may the mansion allotted to me not be the mansion of theological disquisition, for this is a state diametrically opposed to the heavenly virtues of love, charity, and toleration.

This was prominently exhibited yesterday in friend Bennett's discourse, as well as in the feeling attending it, in which he made no allusion whatever to the great fundamental principle of our society or to those cardinal virtues which distinguish the religion of Jesus.

How very unlike the sermon of his great Master of whom he outwardly makes so great an idol, and of whom he spoke

so much. The Sermon on the Mount contains not one sentiment of theology.*

* * * * *

Such an enlightened writer as De Wette relinquished as untenable the account of the birth and infancy, considering them as a remnant of primeval legends and fictions. It seems highly probable, however, that they were originally intended as figurative of the "Power of the Highest" which the pure in heart experience as "overshadowing" them, from which is born of them that which "shall be called the Son of God."

Unquestionably much of the New Testament narratives have this figurative significance and symbolism, and thus the fathers of the church viewed and interpreted miraculous occurrences recorded therein. Hieronymus thus considers the number 153 (John xxi. 11) as symbolical, representing the different species of fish, *i.e.*, all kinds of men are to be caught in the gospel net, the breaking of the net being thought to signify the divisions in the church. (Luke v. 6.)

The fourth Evangelist denotes the true church as entire and complete in all its parts, in speaking of the raiment which Jesus wore, as the "coat without a seam, woven from the top throughout."

We see frequent evidences in the Records of the extreme tendency of the evangelists to hyperbolize, and by such means the idea of Jesus as the opener of the eyes of the *spiritually blind* in a measure disappeared under the sensuous conception of a material miracle. In John, miracle is permeated in all its varying shades by the ideal spirit, and he may have viewed the miracles as entirely symbolical occurrences, "explaining spiritual things by spiritual words." (1 Cor. ii. 13.) See Thompson's translation.

* Pages 193 to 200 inclusive of the manuscript were lost in the disastrous fire which caused the complete destruction of the large plant of the J. B. Lippincott Company, which occurred November 29, 1899, and not having a duplicate copy of the manuscript, we are forced to omit it.

THE BOOKS OF WISDOM

The Old Testament is largely drawn upon by all the evangelists, particularly so as to the parables of the birth and infancy, as, for instance, Pharaoh's murderous command, served as the type of Herod's cruelty, and the precocious development of Moses and Samuel are reproduced in the child Jesus. Samuel was an infant when brought to Shiloh and introduced into the Tabernacle, and Josephus says that he began to prophesy at his twelfth year,—the period, according to the Talmud, a boy was considered as of the age of discretion. Jesus, as Samuel before him, travelled with his parents to the Passover at Jerusalem, and like the latter increased in wisdom and stature. (Luke ii. 52 compared with 1 Sam. ii. 26.)

The citations of Jesus from the Old Testament point to a familiarity with the beautiful and subjective therein, and some of the evangelical parables seem drawn from thoughts suggested in the ancient records of the Jews, as compare Proverbs ix. with Matt. xxii. and Luke xiv. The Wisdom of Jesus, son of Sirach, contains much corresponding with the gospel writings, as compared (xxiv.) with the thoughts that we find in John (iii. 30, 36; v. 25). In Sirach, a Divine Ideal is personified, and the expression therein, "Wisdom shall praise herself and shall glory in the midst of her people," as an attribute of the Deity, was evidently in the mind of the Evangelist in the transference of this thought to a personality in a *metonymical sense*. The vine and its branches (John xv.) has its original in Sirach xxiv. 16. In John (vi. 27, 35; iv. 14) the contrast is inverted in a subjective sense. In Sirach, he who has eaten and drunk of wisdom will ever hunger and thirst, while in John he finds all his desires satisfied, and in him a well of living water springing up unto eternal life.

12 mo. 8.—We had an interesting meeting to-day, with considerable expression. Just before the close, I had a short and encouraging testimony to deliver, which was altogether different from my train of thought for the past few

days, and which in some degree occupied my mind on taking my seat in the meeting. On such themes I found no liberty of expression, but was led in an individual direction, much to my surprise.

12 mo. 9.—"Prayer," says Plato, "is the ardent turning of the soul towards God; not to ask any particular good, but good itself,—the universal supreme good. We often mistake what is pernicious and dangerous for what is useful and desirable. Therefore remain silent before God till He removes the clouds from thy eyes, and enables thee to see by this light, not what appears good to thyself, but what is really good." The thought it expresses does not accord with what is taught in our modern prayer-meetings, that the Supreme Mind is to be operated upon and influenced by the wishes and caprice of our finite natures. His infinite wisdom is not pledged to His power to the accomplishment of whatever even pious and well-meaning men may desire.

Yet, notwithstanding the many absurd and disreputable ideas which are taught concerning the Divine Mind on this subject, there is a rational and spiritual law herein, and Plato and Jesus are in harmony if we judge from Matt. 7, 8, and not from such texts as our Evangelical friends are prone to cite (Matt. xxi. 22 and Mark xi. 22, 24). For it is eminently reasonable to suppose that our Heavenly Parent is always very near to the mind and soul of His devoted children, and in His infinite goodness He has bound and connected them together by so many ties, necessities, and sympathies that harmonious communication between them and Him are indispensably necessary to man's spirituality.

Prayer, then, is the wing by which the soul is lifted into the atmosphere of harmonious development, in which the Infinite is not brought down to a level with the finite, but the soul ascends to a position wherein God not only hears but also sympathizes with His creature man. Upon our part there is reciprocity and faith. On His there is assistance in trials and temptation. Thus we learn to confide in *His laws* as

LUCRETIA MOTT

being established in best wisdom, and to say in all life's exigencies, "Thy will be done."

12 mo. 10.—Yesterday afternoon, after writing the above, in consequence of an occurrence which was calculated to disturb the mind and ruffle the temper, my patience gave way, and I behaved in a very unseemly manner, utterly inconsistent with my profession, for which, last night, I was brought into much suffering. But towards morning, after having been in deep water, life revived, with much tenderness of feeling, and future labors in Truth's service were foreshadowed. The desire was most lovingly awakened within me,—oh, that I could *always* so live that the light might shine before me, so that, like Enoch of the olden time, I might humbly walk therein.

12 mo. 12.—Attended our mid-week meeting, and was favored therein a Friend informed me after meeting; but when I ceased speaking I felt much poverty and spiritual destitution; though what I had to say on the subject of prayer seemed to exert a baptizing effect on minds present. We read, "God left him to try him," and that under the divine law such tests are allowed I have no doubt, and in my weakness and unworthiness I can but say, "Thy will be done."

Dined and spent the afternoon with Lucretia Mott. How joyous and beautiful is the evening of her well-spent life. Bright and clear is her memory; and I was much cheered and comforted by her sympathy and counsel. She, too, has had much to endure in the way of persecution in the past,—but has lived the most of it down, thus she admonished me to hear all things for Truth's sake, and I left her presence strengthened and encouraged.

12 mo. 16.—Our meeting was a large one yesterday, and soon after it was settled I arose in fear and trembling, in consequence of last Fifth-day's experience, but by keeping very close to the Master was, in great weakness and tenderness, enabled to reach the witness in many minds, and on taking my seat felt the inflowings of heavenly joy. After

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meeting, A. L. informed me that his mind went forth with great force to a stranger present, who proved to be a Methodist minister from the West on a visit to his friends. Anthony informed me that his feelings settled on myself to address this stranger. Thus was he impressed whilst I sat in great doubt, turning and returning the fleece; but *by faith* was led in a manner wonderfully adapted to the condition of those present, illustrating that *true orthodoxy* consisted in pristine simplicity and breadth of view; that Truth is of God, first, primary; and by the Scriptures is it elucidated by the query propounded to Cain, "If thou doest well, art thou not accepted? and if thou doest not well, sin lieth at the door." That superstition, like sin, often closed the door of the spiritual sense, and left the mind in darkness. Thus the superfluities and exuberances of religion are in direct antagonism to the Spirit of truth. By keeping close to my Guide, I was preserved from the mixture, was brief and concise in expression, and sat down when there was liberty to say much more, nay, pointings that way, but my fear was so great that I withheld, and experienced the incomes of divine good to my poor tried and burdened spirit.

In the afternoon attended the circular meeting at Upper Dublin, at which there was much said. "I saw a man whose name was *Talkative," the "son of Say-well."

Though what is above written may savor of egotism, yet I felt it right, this morning, thus to transcribe my feelings and experience, *though I know not that any other eye may read what I have indited*. I now see very clearly that my experience last Fifth-day, after I had spoken with much satisfaction to my friends, was to keep me in humility and littleness, *and out of the mixture*. Great preachers are sometimes like great and spreading trees, and by their *wordiness* keep down the tender growth in tender minds. How great

* Pilgrim's Progress, p. 103.

INSPIRATION

is our Father's wisdom. O that I may ever be a constant learner in the school of His Christ. And I am confirmed in the view before expressed (page 120) as to the meaning of the deep experiences of Job Scott, that, by the language of impression, God was teaching him the *one needful thing* of entire reliance upon His Word written upon the tablet of the soul.

12 mo. 22.—In regard to the nature of the impressions which are made upon the inner consciousness, and which have to some extent been described in this journal, they are somewhat difficult to portray. The *pure* impression is, I believe, divine; but their expression will necessarily partake of the mind and character of the media through whom they may pass. The purer the mind, the less mixed with the sediment of self or traditionary knowledge, the purer will be the result. Hence, in all ages they who have been called to minister to the people have had trials of a peculiar nature to which they have been subjected for the purpose of *discipline*, to cleanse and purify the vessel through which the message may be conveyed to other minds.

The original impression may convey a different significance in consequence of the different conditions of the channels through which the communication flows. Imperfect in some degree it must of necessity *always be*, because of the fallible nature of finite man, just as the pure raindrops percolating through the different stratas of the earth partake more or less of their substratum.

There are, however, varied gifts by the same spirit,—some are endowed by nature with rarer qualifications, and speak with a wisdom and judgment based upon an extended and *purified* experience; sore trials and higher ascent in the spiritual scale of being are more *subjective and sympathizing in their ministrations*, and deeper in their views of the life of the soul; hence exert a more elevating and refining influence, quickening the pure life and tending to produce a healthful excitement, improving the character and lifting the soul into

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a purer atmosphere, wherein the love of God is a continual visitant to the mind.

Others minister from a more objective cast of mind, and coarser-grained; less intuitive in their perceptions, and consequently more liable to mix and mingle the inner life with the elements of traditional knowledge and belief. They speak from memory and imagination, thus exciting the passions, warming the heart, but producing a condition which exerts no lasting influence upon the life, being evanescent and ephemeral in its character, because its springs are not from a catholic spirit.

Many mistake their calling altogether, having confused and erroneous perceptions of the "Gift of God." They are consequently always in a state of "mixture," to use an expression of my dear mother, are uncertain and not to be depended upon, liable to be "carried about with every wind of doctrine;" blind leaders of the blind, frequently leading others and falling themselves into the ditch of error and confusion. Herein, however, we must all have charity. "Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." Or, as Whittier, in speaking of the great preacher Whitefield, said,—

"He erred: Shall we count his gifts as naught?
Was the work of God in him unwrought?
The servant may through his deafness err,
And blind may be God's messenger!"

1873.

I mo. 2.—During the last ten days my mind has been in a varying condition, wherein I have very frequently been in deep water. Both in our monthly meeting as well as that held the day before, and at a funeral on First-day, I had offerings to make under much exercise. This was especially the case on Second-day, when a flood of tenderness was poured into my spirit, and, after a most touching and living testimony from my dear friend Sarah Betts, I saw divine

RESIGNATION

light to shine as a consolation and guarantee amidst so many deep provings. Yet at the same time I felt the increased necessity of a more resigned spirit, wherein I may forbear judging in my own cause: casting all burdens upon the Eternal, accepting every permitted trial and tribulation, for these may be evidences of divine favor—blessings in disguise.

O for a greater resignation of mind, thought, purpose, and will, a greater willingness to be little or nothing in the vineyard of the Lord, that this blessed gift of His may be mine more and more. This is what I crave and need, that, like Mary of old, I may covet only the one needful thing, feeling the ground whereupon I stand to be holy ground, for in this waiting posture alone will the angel of resignation come as a solace for every ill, a comforter, and a requital for all the trials incident to this probationary state of being.

I mo. 5.—Received a letter recently from a minister of high standing, who, it seems, has received a shock from reading my little book, “Indices Historical and Rational.” In writing it, I often felt a tender regard as to unsettling or overthrowing the faith of others, and when it was in the hands of the printer this was especially the case. Such thoughts occasioned much feeling and much reluctance, also, in thus appearing before the public.

As a recent writer has well said, “The pursuit of truth is easy to a man of no human sympathies; whose vision is impaired by no fond partialities; whose heart is torn by no divided allegiance. To him the renunciation of error presents few difficulties. But to the searcher whose affections are strong the case is different. To such a man the pursuit of Truth is a daily martyrdom—how hard and bitter let the martyr tell.”

But to the Friend above mentioned and also to some others who are disposed to persecute me for thus *not* attempting to judge how much light the eyes of others can bear, I feel but little consideration, for they should know better; should

know that in this daily life of ours is daily unfolded some new truth of which we were before ignorant. That religious truth must of necessity be progressive; that increase is alike our destiny and our duty, and that this law is of necessity fatal to all positive dogma.

In the journal of James Cockburn is narrated a case in point. He was educated in the Calvinistic Church of Scotland, and afterwards became a minister in the Society of Friends. About his twentieth year, he says, certain investigations "shook my educational structure of theology, and eventually laid it in ruins. To clear away the rubbish has been a task through life." This good man found this iconoclastic process a purifying one, for purity can learn nothing which is hurtful, nothing which is injurious; and surely it is wise for us to contemplate the harmonious action of the Divine Mind in His works and in the history of His creature man. And so if my little book "Indices" is worthless it will come to naught. If there be errors let them be overlooked; they are of the head, not of the heart. If the sentiments be sound, let them be as a contribution and quota to that building which the age is quietly but painfully up-rearing. Its foundations are sure! Its progress may seem slow, but it is steadily increasing year by year. The faith of the workmen may sometimes fail them, and they may with Tennyson say,—

"Perplexed in faith, but pure in deeds,
At last he beat his music out;
There lives more faith in honest doubt,
Believe me, than in half the creeds.

"He fought his doubts and gathered strength;
He would not make his judgment blind,
He faced the spectres of the mind,
And laid them; thus he came at length

"To find a stronger faith his own."

LADY GUION

I mo. 16.—Since my last entry herein, my mind has been frequently refreshed by a sense of divine regard, and have at times felt the communion of kindred spirits. Was much impressed with the sentiment of Lady Guion,—

“Thou art my bliss, the light by which I move;
In thee alone dwells all that I can love.”

The desire of my soul has renewedly been raised in humble petition this day that I may more and more experience the gracious nearness of Infinite Goodness, not expecting too great exhibitions of divine light, but in *quietness, in peace, in joy, in love, in the Holy Spirit*. And especially in my labors in the public ministry that I may more clearly distinguish between that travail and necessary response which the soul feels for the good of all, and that special burden, exercise, and baptism which it is essential for the servant to experience in the public ministration of the Word. Herein I fear I have sometimes erred in introducing that which was intended for my own particular discipline. Great care, I perceive, must be exercised herein, that no parade be made of particular crosses; that, on the contrary, the cassock and cowl may be worn beneath a garb of cheerfulness and serenity, that none may be repelled, by the matter or manner of the servant, from the table of the Lord.

—*I mo. 21.*—Since the present month came in I have attended two meetings in Philadelphia and one at Camden. At the Girard Avenue meeting, which originated in an indulged meeting granted through a concern of my dear mother, and held under the jurisdiction of Green Street Monthly Meeting, my mind was deeply dipped in travail for the true seed of God, and, after a communication from Amos Jones and others, my exercise was in vocal supplication for the good of all.

Although this house has been for many months used as a place of worship, I had not before felt at liberty to attend it, but now feel in the future that my lot may be united

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more closely with the congregation who convene therein. Being desirous of doing the divine will, I can truly say that my happiness is in God alone. He being infinitely beneficent and good, as a natural consequence the mind that is centred in Him experiences and knows of a joy and happiness reaching through time into the eternal world; and herein is a *law* wherein there are ministrations of angels and the communion of saints. And thus in a *particular manner* was my spirit united yesterday morning when I arose at the house of my dear friends Asahel and Myrib Troth at Camden, and there was a precious season of rejoicing in spirit and communion of soul both with those that remain here and those who have passed the shores of time in that theme and those anthems which make glad the city of our God!

I mo. 24.—The Bhagavad Gîtâ, or “Divine Lay” of the Hindoo, contains this thought:—

“When thy mind shall have worked through the snares of illusion, thou wilt become indifferent to traditionary belief. When thy mind is liberated from the Vedas and shall abide fixed in contemplation, thou shalt then attain real worship.”

“Thou shalt find it in due time spontaneously within thyself.”

In this dialogue or revelation by Krishna, Deity is not viewed as an abstraction, but as a Saviour, Redeemer, and Friend. “The science of the Vedas” is declared to be inferior “to the science of the soul.” In the books of the Hindus, the Bhagavad Gîtâ, which is considered to have been written before the New Testament, it is said,—

“As great as is the use of a well when it is surrounded by overflowing waters, so great, and no greater, is the use of the Vedas to a Brahman endowed with knowledge.”

In these books, as in the Old and New Testaments, the mind is directed to the All-Good:

“Forsake all other reliance, and fly to Me alone. I will deliver thee from all thy transgressions.”

SWARTHMORE COLLEGE

"They who seek the immortal food of religion, even as I have said, and serve Me faithfully, are dearest of all."

"They who worship Me dwell in Me and I in them."

"By them who constantly seek Me, without wandering of mind, I am easily found."

"Though thou wert the greatest of offenders, thou shalt cross the sea of sin in this bark of spiritual wisdom. He who hath faith shall find this; and having found it, shall speedily attain rest for his soul. No bond of action holds the mind which hath cut asunder the bonds of doubt. Son of Bhârata, sever thy doubt in worship and arise."

At the funeral of my friend John C. Lester, and at our own meeting yesterday, I endeavored, and was enabled in word and deep feeling, to call others to this severance of the bonds of doubt in true spiritual worship, and experienced the truth of the ancient promise, "The soul that watereth, shall be watered again."

2 mo. 8.—Since my last entry herein I have been favored in a measure with a modicum of heavenly love, and at the different meetings which I have attended have felt it right to express my feelings in words, and have been favored but in one instance to withhold and sit in silence. Last First-day attended a religious meeting at Swarthmore College, and was drawn out in much tenderness to its students and teachers, and to-day, at a funeral, was in like manner exercised in supplication for the good of all. But after I had taken my seat, judging from the poverty which I experienced, thought I had better have been silent, or at least have dwelt longer under the exercise before expression. Oh, that I may be preserved from sparks of my own kindling.

2 mo. 10.—My earnest desire was granted at meeting to-day, and, though favored with a feeling sense of my own and other conditions present, yet was a silent laborer in the field of offering. It is my earnest desire that this labor may continue, and that I may be kept in a waiting condition, *and never rise upon my feet in the assemblies of the people, but upon a clear sense of constraint.* In this I believe my safety as God's servant consists. Therein is humility and passivity to

the divine will. The poverty which I experienced at the funeral last Seventh-day I now see was in part caused by the want of spiritual life of those convened,—thus the poor servant is sometimes “baptized for the dead.”

2 mo. 24.—Four meeting days have passed, and not till at our First-day meeting yesterday, and our monthly meeting to-day, have I been called out in expression, for which favor I feel thankful, esteeming silent travail and communion of spirit a great blessing. On First-day my soul was deeply dipped into suffering on account of the unwatchfulness of some who have given way to a spirit of strife and detraction, thereby causing the whole body to suffer. After meeting, a friend told me that he hoped I would often be found in that position. But I do not think that he fully comprehended the deeps into which I was introduced. Herein, however, I am a learner, and never before apprehended so fully the truth and beauty of the apostolic sentiment, “So we, being many, and one body in Christ, and every one members one of another.”

Heretofore I have felt a hesitancy in vocal public prayer, *mainly*, to do other than to give thanks, hesitating to ask for those things wherein I thought divine wisdom knew what was best adapted to our best interests. It is now, however, clear to my mind that prayer is the natural language of the soul; that when our spirits are lifted by the influence of *constraining love*, we may be instrumental in raising the divine life and energy in the souls of others.

Thus prayer, either secret or vocal, may be the *medium* of awakening the Godlike nature,—i.e., the spiritual nature,—to activity and effort. We pray not that God will change or vary His laws; we pray not to a vain abstraction, an “impalpable effluence,” an unknown God, but we pray, we sympathize, we travail, we suffer, for the divine life of the soul in the whole body of Christ. Thus, as the Apostle says, “we are laborers together with God,” “we pray with the spirit and with the understanding also.”

BENJAMIN HALLOWELL

3 mo. 4.—During the last few months I have been in the receipt of several valuable letters from Benjamin Hallowell. In one of them he says,—

“My view is, the ‘conception’ of Jesus was no more miraculous than that of all the rest of mankind. It is all miraculous. ‘All we behold is miracle.’ My confidence in the unchangeableness and invariableness of Deity, as well as in His wisdom, goodness, and power, is so great that I cannot believe that any of His laws, or modes of action, have been altered, suspended, or modified from the beginning, or that they ever will be. As declared in Scripture, and still more emphatically in the Book of Nature, ‘with Him is no variableness, neither shadow of turning.’”

3 mo. 17.—Since 2d mo. 24th I have striven after diligence in my vocation and calling, and have attended meetings at Bristol and Trenton, as well as our own in their due order. At our circular meeting at Gwynedd yesterday, after taking my seat, I attempted by *outward vision* to discover whether a young man was present who had written and had also personally communicated with me in relation to his spiritual condition. In thus looking over the assembled congregation, I was actuated by an earnest desire and travail on his account. But in so doing my meeting was completely spoiled, and although, during the latter part of the sitting, I had a testimony to bear which a Friend informed me had a savor of life, yet it was a cold and lifeless offering to me, all in consequence of my outwardness during the early part of the meeting. Thus, as a natural consequence, the inward spiritual vision is closed or obscured when we seek to judge unrighteous judgment, *for outwardness is blindness and darkness to the spiritual sense*. May I seek to walk by faith and not by sight in such weighty concerns.

3 mo. 29.—I feel a great desire for more and more of that *sense of feeling which is evidence*, and which we can no more command than we can command the winds to blow, or the rain to descend; but which is sometimes wanting in consequence of a lack of patient waiting for the incomes of divine grace which are the soul's sustainment.

Just before the demise of Daniel Webster, he expressed an earnest wish for this evidence. "Yes," he said, "Thy rod, Thy staff" (repeating the words of his physician after him), "but *the fact, the fact* I want." My faith is more and more increased that our God will confer and seal upon the consciousness of His obedient and waiting children this blessed evidence of Himself, provided we are willing to know His kingdom and reign in mind, heart, conscience, and soul. Piety of the intellect is but a fragmentary piety, and must combine with justice, mercy, and faith. Thus, practice will walk hand in hand with a consciousness of God, and that life which is hid with humanity in Him, which he will vouchsafe to *develop* in His faithful ones, as they are concerned to draw nigh unto Him. And hereby and herein we will love truth, love justice, love love, and love God, with mind, heart, and soul. Understandingly and consciously, with all the wealth of our affections, in the family, in the social relation, in the world at large, recognizing all as members of that great family of which our God is the Everlasting Head, for He is the Master Guide and Monarch of that spiritual nature which is correlative and homogeneous with Him. The spirit then cometh as a bridegroom, the veil is rent from the soul's calm eyes, and all, "with open face, beholding as in a glass the glory of the Eternal, are changed into the same image from glory to glory, even as by the spirit of the Lord."

3 mo. 30.—At our First-day meeting held to-day my wish was granted me, and almost immediately after taking my seat, without any effort on my part, my mind was introduced into the most delicious stillness and heavenly calm, in which more *joy was felt* than I think I ever before experienced on a like occasion, wherein both body and soul were strengthened by a power which was not of man, and thus I was enabled to minister unto other hearts of the good word of life and salvation.

4 mo. 15.—To-day, my only daughter, Emma, was married, according to the order of Friends, to Camby S. Tyson,

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of Abington. The desire of my heart has been, and is, they may know and experience an increase of those heavenly riches which moth and rust cannot corrupt or thieves break through and steal.

4 mo. 29.—I was much pleased this morning, in reading the view of John Comly, in his journal, page 396, of the resurrection of the body, in which he clearly designates his understanding of the *metonymical* language of the Scriptures, and of the “clouded” state of many thereunto, and says, “It was the *spirit* of Christ and not the *body* that went up into heaven.” Oh, the deadness and dulness of perception and feeling that are induced from an adherence to the letter. It truly killeth, and ever seeketh to persecute the true seed of God. It has been my lot to feel most acutely the influence of this desolating and benumbing spirit even among the professed people of God, and my mind has been unduly depressed thereby. During the last few weeks I have been much favored with renewed visitations from “the day-spring from on high.” Yea, I could have said with the Psalmist, “All my springs are in Thee.” But since yesterday I have suffered my spirits to become damped and dismayed because of the persecution which the spirit of formalism has in readiness to inflict, and which I have desired might “pass from me;” but the Spirit has this day made intercession and mediation for me that I might renewedly from day to day asseverate in truth and verity, “Thy will, O Father, not mine, be done.” Not that I believe that it is His purpose that the spirit of persecution shall prevail, but that He has placed us in a condition of trial and probation wherein we are subject to states and conditions consequent thereunto.

“God’s priest and prophet stands. The martyr’s pain
Is not alone from scourge and cell and chain,
And who shall guess his bitter grief who lends
His life to some great cause, and finds his friends
Shame or betray it for their private ends?
Who make this echo of his truth a lie.”

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5 mo. 30.—Yesterday my only son, William C. Newport, was married to Anna Briggs; the solemnization was very impressive and “the presence of the Lord” seemed a realization. At the wedding received a message from a dear friend expressing concern at my having testified against the disillusion and vagaries of modern spiritualism during the late Yearly Meeting. Never before did I feel prompted to publicly testify in this manner; but it has been made manifest to me very clearly that anything which tends to distract the mind from its *true centre* is scattering and not gathering, is not promotive of the soul’s true peace and happiness, and hence I have no doubt that I will be led to conflict with the vagaries not only of ancient but also of modern spiritualism. A branch of the “Spiritualists,” it seems, can discover no God; and thus it is with the laws of best wisdom, that when we wander from Him, as a natural consequence we become a prey to “strong delusions, that they should believe a lie.”

6 mo. 15.—Received a copy of the *Friends’ Intelligencer* containing the memorial adopted at the late Yearly Meeting concerning my dear mother Elizabeth Newport, towards the conclusion of which it said, “With the feeling that she had ‘*left nothing undone*’ that had been required of her, she passed away on the 27th of the First month, 1872, in the seventy-sixth year of her age.” This was in allusion to some of her last expressions. Such can never be my happy experience as to my entire past; but I feel convinced, this day, that I can be sure of the love of the Infinite God, and being sure of this all other good things cannot be a great way off.

During the present month I have attended Sandy Spring Quarterly Meeting, Maryland, at which I had to testify against a merely intellectual faith. On First-day attended and addressed a meeting of the colored people at their church, and never before was favored to speak more effectively. The emotional nature of these children of the sun reacted most

THE FAITH OF JESUS

happily in warming up my own feelings, and we had, as my friend William Wood, of Baltimore, expressed himself, a wonderfully favored meeting.

6 mo. 18.—What faith Jesus exhibited in the native sense of right in his appeals to the people, submitting divine government to human judgment, memorable in the parables of the Prodigal Son, the lost sheep, and the lost piece of money.

“If ye, being evil [imperfect] know how to give good gifts to your children, how much more shall your Father who is in heaven give his own blessed spirit to them that ask it.” And again, “For unto whomsoever much is given, of him much will be required; and to whom *men* have committed much, of him they will ask the more.” How effectively did he silence his opposers by appealing to the teachings of humanity. “What man of you, having an ox or an ass fallen into a pit, will not instantly pull him out on the Sabbath-day?” How much more valuable is a man than these? The age in which we live has not grown up to the thought, “*The Sabbath was made for man, and not man for the Sabbath. The heavenly Man is lord of the Sabbath.*”

It has been well said, “There can be no faith in God unless there is faith in man.” Religion ceases to be of any value when we lose confidence in human virtue, in human nature. The outlook is often discouraging when we view the evil existing among men; but, blessed be our God, His grace still more abounds. His infinite love shines upon us through man, or it shines not at all, and though marred, scarred, and blemished with infirmities and transgressions, still is man the child of God. Humanity is sacred or there is nothing sacred. “When faith in man is gone, farewell to faith in God, farewell to the hospitality of religion.” My faith has been much strengthened by my late visit to my old teacher and friend, Benjamin Hallowell. Such a beautiful trust he exhibits in the Good Father and His immediate instructions, and this unclouded faith, which has been developed in such as he by obedience and faithfulness only tend to prove the capa-

bility of human nature. The same faculty by which the Hottentot counts his two thumbs, or at most his ten fingers, it is that makes a Newton or a Kepler a possibility. And so the spiritual realizations of such minds as Enoch, Socrates, or Jesus, crown humanity, with all its shortcomings as the offspring of Infinite love! The triumphs of such souls are a final pledge and earnest to *all*, auspicious of good cheer that *all* may overcome!

6 mo. 22.—All human pain and suffering are of a merciful and educational character, the necessary result being brought about with the minimum of means; and are produced for the same cause and for the same purpose as pain is educed when the child thrusts its fingers into the fire. The educational process of a single average individual bearing a relative proportion to the consciousness of the whole race in its development and onward march,—

“ From seeming evil still educing good,
And better thence again, and better still
In infinite progression.”

A progression not limited to this life, else compensation were not meted out to sufferers who had no part in the production of the evils endured. This life is but a fraction of a fraction of the eternal whole. Compensation will be meted to each individual by the Infinite One. We can trust to His Providence the ultimate well-being and happiness of all. “Eternity is His time.” And it were unmanly and unwise to think to avoid the purifying processes which God’s wisdom has devised to bring about so grand a consummation.

7 mo. 4.—The demand for more light in reference to the early history of the church has at last induced the translation for the popular use of the writings of the early “Fathers,” and the “De Principiis” of Origen is now in the hands of the public, and they can judge, by his mode of commentary, of the great liberties which were taken with the originals, and of the great latitude of interpretation indulged in.

ORIGEN

"The Scriptures [says he] were written by the Spirit of God, and have a meaning, not such only as is apparent at first sight, but also another which escapes the notice of most, for those words which are written are the forms of certain mysteries and images of divine things. *Respecting which there is one opinion throughout the whole church.*"* [In illustrating this idea he quotes Proverbs ii. 5 as reading in his day, "You will find a divine sense." Very different this from the common version.] "What need is there to say more [he says] since those who are not altogether blind *can collect countless instances of similar kind recorded as having occurred, but which did not literally take place?* Nay, the Gospels themselves are *filled* with the same kind of narratives; e.g., the devil leading Jesus up into a high mountain in order to show him from thence the kingdoms of the world. . . . And the attentive reader may notice in the Gospels innumerable other passages like these, so that he will be convinced that in the histories that are literally recorded, *circumstances that did not occur † are inserted.* For so long as any one is not converted to a spiritual understanding, a veil is placed over his heart, with which veil, —i.e., a gross understanding,—Scripture itself is said or thought to be covered.

"Since, therefore, it will be clear to those who read, the *connection taken literally is impossible,‡ while the sense preferred is not impossible*, but even the true one. It must be our object to grasp the whole meaning which connects the account with what is not impossible, but historically true, and which is allegorically understood, in respect to its not having literally occurred. For, with respect to Holy Scripture, our opinion is that the whole of it has a 'spiritual,' but not the whole a 'bodily' meaning, because the bodily meaning is in many places proved to be impossible. 'All the glory of the King is within,' and that the treasure of divine meaning is enclosed within the frail vessel of the common letter. . . . Such things being sometimes not true in their literal acceptance, but *absurd and impossible*, but certain things have been introduced into the actual history and into legislation that are *useful* in their literal sense."

Origen's view of Jesus is not easy to determine, for the reason that the lines which he draws between *fact* and *similitude* are so obscure. In his famous reply to Celsus, who, he says, "does not appear to have read the Gospel narratives," and whom he speaks of as a cotemporary in the present tense. Finding fault with him that while he separates, in the nar-

* No doubt, as I have denoted in Appendix D, Origen knew all concerning the latter insertion of these histories, or similitudes.

† He is honest and plain here.

‡ So we are left without excuse, if we believe in the incredible and the impossible. Thus violating the reason God has given us.

ratives of the Greeks and the Trojans, "the story of *Ædipus* and *Jocasta*, and of their two sons, *Eteocles* and *Polynices*," from "the *Sphinx*, a kind of half-virgin fictions." That while he deals candidly with the writings of the ancient Greeks, not denying "that there never had been a Trojan war, chiefly on account of the impossible narrative interwoven therewith about a certain *Achilles* being the son of the sea-goddess *Thetis* and of a man *Peleus*, or *Sarpedon*, being the son of *Zeus*," that while he draws the line of demarcation in such histories, he does not deal in a like spirit of fairness with the then new religion, concluding, Chapter xlii., Book I., as follows :

"And we have said this by way of anticipation respecting the whole history related in the Gospel concerning *Jesus*, not inviting men of acuteness to a simple and unreasoning faith, but wishing to show that there is need of candor in those who are to read and of much investigation, and, so to speak, of insight into the meaning of the writers, that the object with each event has been recorded may be discovered."

In illustrating in his "*De Principiis*," the Divine Son of God, he says :

"But this soul which was in *Jesus*, before it knew the evil, selected the good ; and because he loved righteousness and hated iniquity, therefore God anointed him with the oil of gladness above his fellows. He is anointed, then, with the oil of gladness when he is united to the 'Word' of God in a stainless union."

The view of *Origen* as to the allegorical meaning to be attached to the New Testament literature is entitled to great weight when we consider his great eminence in the church of his day as Bishop of *Cæsarea*, and as also one of the most voluminous writers of antiquity. Most of the MS. was destroyed by the Arabs in 653 at the capture of *Cæsarea*, which it is said cost him twenty-eight years in its preparation. By reason of his position as a scholar and theologian, he had more to do in determining, compiling, and emending the text of the Scripture than perhaps any other individual. Though in respect to his emendations of the New Testament, which were very generally received in consequence of his

ORIGEN

great authority in the church, they were, as he himself admitted, says Bishop Marsh, of the Church of England, "supported by the evidence of no manuscript." Origen was born in Alexandria in 185, died in 254. At the age of eighteen he succeeded Clement in the catechetical school at that city. His knowledge of the Hebrew and proficiency as a scholar is said to have been "above all living men." Yet after getting his school he refused pay for his teachings, wore but one garment, lived on fivepence a day, and suffered untold hardships and persecutions, working incessantly, and teaching from house to house. On meeting the Emperor Helio-gabalus at Antioch, he made such an impression, by his learning and accomplishments, that the persecutions against the Christians declined. Speaking of Origen, Addison says "he was the miracle of the age for industry, learning, and philosophy, and was looked upon as the great champion of Christianity."

Origen's view, in plain English, is that the "Gospel narratives" are a species of poetic parabola *founded upon fact*. The *rational status* of Jesus as a man* was understood by those who wrote concerning him; but "*certain things*," this Father says, "*have been introduced into the actual history that are useful in a literal sense*," i.e., "*useful*" to the carnally-minded. "Respecting which there is but one opinion throughout the whole church," e.g., the select brotherhood, the Essenian Fraternity, thus becoming all things to all men, to "the profit of many, that they might be saved." *To the brotherhood it was understood that the "absurd and impossible" belonged to the domain of parable, though representing the actual life and times of Jesus.* Thus the writer of "John's Gospel" says, "It is the Spirit that quickeneth, the flesh profiteth nothing." Or, to quote Origen, "*a gross understanding*" is of no advantage to the spiritual minded, but to the outward Greeks and Romans it is needful; and

* Indices, p. 57.

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"he that winneth souls is wise." Thus the Alexandrian school carried the gospel to all nations and peoples, even to that final triumph of the conversion of Constantine. And thus it became "*an instructor of the foolish.*"

The fathers were not alone in this view; it was the thought of Plato and of the Eclectic school, whose chief establishment was in Alexandria.* Plato held that it was lawful and proper to use deception and craft in the dissemination of right principles, that the common people were benefited thereby.

The "Gospel narratives" will ever prove a stumbling-block in the way of the honest inquirer till it becomes thoroughly understood that they were written after the time of Jesus, *compiled* from oral and written traditions concerning him. For sometime past I have been convinced that the author of the fourth Gospel had reference to himself (John vii. 18): "He that speaketh of himself seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him." In other words, the writer considered himself imbued with the apostolic spirit, that his motives were pure and praiseworthy, and that he renounced his own fame and "*glory,*" and that hence "*no unrighteousness*" could be attached to his motives in attributing his authorship to another. Such being, indeed, the practice of the age in which he lived.

7 mo. 16.—Received from Sister Martha E. Travilla a detailed account of her late journey into Canada, where she attended the Genesee Yearly Meeting and also visited the families of Rochester Monthly Meeting. She left New York, Sixth month 4th, in company with Martha Dodson and Samuel Willets, and after visiting Niagara proceeded to Yarmouth and attended the meeting of ministers and elders held on the 7th inst., and at once, she narrates, "*entered into hard labor.*"

* Indices, p. 58.

MARTHA E. TRAVILLA

"Finding there was trouble in some neighborhoods, among the select members in particular, was introduced into deep suffering and spoke to several states,—one a minister I had never heard of, but whom I felt had lost his integrity and had fallen. Oh, it was a wonderful time to some of us never to be forgotten, for here was positive evidence of the power of inspiration, as I had left home blind, knowing nothing, and during the meeting a true sense was given me of many things. After meeting I looked for this man with my outward eye, having a clear impression that as soon as I saw him I would know him; but he was not to be seen. Oh, I was humbled under a sense of my utter unworthiness when old men and women came and took me in their arms and said, 'Oh, thy voice reminded me so of thy dear mother!' One dear old man kissed me and said, 'Dear child, thy mother's mantle has fallen upon thee.' Another burst into tears and said, 'Oh, what a wonderful woman thy mother was; we can never forget her!'"

Mother had visited the meetings and families of this Yearly Meeting quite extensively in 1857.

After the Yearly Meeting, Sister M. proceeded in her concern and visited, in company with Rowland Brown, the families alluded to, in which she had many deep baptisms, and was enabled by the power of faith to declare the plain, unvarnished truth. Mother's visit was clear in the memory of many. "I used to say," continues the narrative, "to Rowland, 'Don't tell the people that I am Elizabeth Newport's child; they will expect too much.' One place, after speaking to the husband and wife, she turned to me and said, 'Thee has told me the same as Elizabeth Newport did in 1857; did thee ever hear of her?' (She had not been to meeting the day previous.) I said, 'Yes, I am her daughter.' She took me in her arms and blessed me over and over."

Before leaving for home she (sister) visited the family of the minister before alluded to, and in relation to this visit says,—

"It was truly the most bitter cup I had to drink; after I was through, I asked for the children, and it was refreshing to get near to their pure, tender spirits, and the gospel flowed freely. It was my practice to say farewell and to almost run to the carriage. I wanted no words, but to get away from the people as soon as possible. Well, after we were all seated, the minister came to my side and said, 'Martha, I cannot let

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thee go without telling thee thy plain testimony is true. I have fallen; I am a transgressor; the Lord has sent thee.' I wept, and put my arms around his neck, and kissed him. And for a full mile Rowland, M., and self never said one word; then R. turned to me and said, 'Dear child, the Lord has truly anointed thee for this work. I was also a stranger to the state of things here, but thee is opening my eyes, and I see each hour renewed evidences that thee has been sent.'"

Sister's letter, she says, is "*sacred and private*," but I have felt at liberty to copy the above in my journal. True it is that God's Word is a book written in the soul of all men, though all cannot read it. God's kingdom is truly within. His likeness, His divine image, is there! The *pure ideal* which all possess is from Him. Is His manifestation in the flesh, so to speak, of all His children; and when we come to this mark of the prize of the high calling of God, like Paul, we will know Christ formed within us, and, like Jesus, we can come to Him directly, knowing and serving him without the aid of any mediator, becoming one with Him. Without this union we are as a vessel without a compass upon an unknown sea, uncertainty and doubts, *lack of evidence*, are the rocks upon which at any time our frail bark may become a wreck. But with this joyful union we are heirs of God and joint-heirs of Christ. Man has lost none of his likeness to the Infinite One, is still His child, created in His image. He has endowed us with conscience, faith and hope are His gifts, and love never faileth! The Comforter is ever present to that soul which maintains its integrity, its trust, its reliance in its God, and the *ideal* Christ once formed in the heart will remain throughout the eternal ages, to be perfected in the perfections of "Our Father" who is ever near as a present helper in every time of need. Upon this rock, O my soul, mayst thou ever build, making religion a daily work, a common life, not impoverished by success, but enriched by trials and affection. Ever learning obedience not only by these, but also by the joys and blessings of life.

7 mo. 17.—To-day, as well as last First-day, had to testify against that Christianity which rests upon the personal au-

TRUE AUTHORITY

thority of Jesus, and not on the eternal truth itself,—on the authority of God, who sent Jesus into the world as the organ by whom He spoke. Evidences are not wanting among our favored Society wherein authority is taken for truth and not truth for authority; and this seems a lack of sincerity, as though the Infinite God needed support! An entire reliance on Him will not lead us to discard any outward help. It will teach us to *profit by these*, making the Scriptures our servant, not our master; inculcating reverence for the holy truths declared by “godly men” of the olden and the latter time; but to revere incalculably more God’s Word spoken in the soul, wherein light becomes transferable,—permeating conscience, reason, hope, and affection, lighting up the whole mind, making God our all in all. Thus arriving at the same kind and degree of union which Jesus attained,—having God for our Father and Jesus for our brother, as Martin Luther said, “Every Christian may enjoy this birth of Christ not less than if he also, like Jesus, were born bodily of the Virgin Mary. Whoso disbelieves or doubts this, the same is no Christian.”

8 mo. 4.—Returned home last week after an absence of near two weeks at the sea-shore and at Salem, New Jersey, whither I went on a matter of religious concernment, and wherein I had to speak at the circular meeting of truths which were not welcomed by some of the audience. In relation thereto, my friend David Petit, a most worthy elder of that meeting, says, in a letter of the 28th ult.,—

“Well, I am not surprised that they should be hurt to think thee had treated their darling idols discourteously, calling that *murder* which wrought their sanctification. I have often thought of the comparison drawn by Edward Hicks between the seven churches of Asia and the seven yearly meetings of Friends on the continent of America, page 96: ‘That those churches established a great synod or council. It was ingeniously proposed, and carried through, as such innovations generally are, by chicanery and cunning, for when opposition to influential characters is attended with danger, the timid are too often silent, the multitude believe, and imposition triumphs.’ So he says in 1827 a proposition

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of like nature was made and the multitude were about believing, when one of the most imprudent ministers arose and said, 'If the proposition to establish this head of Aristocracy is united with it will ruin the Society of Friends.' This is the form in which the antichristian spirit no doubt has always gained its way into religious bodies, and, unless some '*imprudent*' ministers arise in time, as Edward says, the multitude believe and imposition triumphs. Well, I look upon thee as the '*imprudent*' minister, to expose the absurd and false rests of some in their darling dogmas, even though they do believe or assent to their belief, without seeing their absurdity. I would approve of more such."

Though much encouraged by the many evidences such as the above indicates, yet I have been much cast down since my return home, with renewed health and spirits, in consequence of the rebellious part of my nature again asserting its claim to government and dominion. There is always danger of a relapse, and always safety in the school of ceasing to do evil and learning to do well. Our Father's discipline subjects us to trial and temptation, and His grace is sufficient for us herein, provided we flee unto Him for assistance and counsel. Aristotle has traced the progress of the man who has no self-control to the state of the man whom no remedies can amend. Pythagoras took the letter Y as the symbol of human existence. The stem of the letter denoting that part of human life during the process of earlier development; the right-hand branch, the finer of the two, represents the path of virtue, the other of vice. I was struck with the significance of this symbol in its relationship to the welfare and progress of my own soul; that inasmuch as I have been called as a witness to the eternal truth of God, it behooves me in an especial manner to keep my house swept and garnished so that the unclean spirit, seeking a return, may find naught to feed upon. May I be enabled to keep the laws and principles of my being inviolate. Stringent, indeed, I find them, designed thus in Infinite wisdom, and self-control in my case is to be found only in a state of watchfulness and prayer, for I see that I could soon become a prey and a base slave to vice and passion. We are told by

XENOPHON

Thucydides that during the plague at Athens other diseases ceased or ran into the prevalent type. So a master vice may, Gadarenes like, "enter into the swine," and though their name was "Legion," it may become as one, finally "perishing in the waters."

8 mo. 8.—On Second-day attended the funeral of Elizabeth Foulke, and yesterday was at our Quarterly Meeting at Gwynedd, and on both occasions was favored in testimony, especially was this the case at the funeral, wherein in a marked degree did a Divine glow salute my soul ere I arose to speak. O may I ever *wait* for God's anointing power. I cannot always expect to experience such delightful sensations as upon this occasion, but I can *wait* for it, well knowing that of myself I can do nothing, that the preparation of the heart and the answer of the word is from the Lord alone, and my earnest desire is that I may be preserved herein, in *simplicity and sincerity of heart*.

8 mo. 9.—Was at the sea-shore much interested and instructed in reading the Bishop of Hereford's sketch of the Greek Fathers; in very many of his teachings Socrates resembled Jesus. His mission, he held, was from Deity,—to call men to exercise their own judgment, to think for themselves, and that all should patiently wait to be informed by God himself, and not to depend upon authority and tradition, agreeing with Paul: "The invisible things of him are clearly seen, being understood by the things that are made, even his eternal power and divinity; so that they are without excuse." It was the Divinity, Xenophon says, that gave signs to him. This profession awakened the jealousy of the priests of the popular divination, and he was accused of introducing "new divinities;" whilst public opinion tolerated the grossest pretensions, and a system of mercenary imposture founded thereon. The inquiries of Socrates tended to the exposition of these, which, under the veil of symbol, had all along been venerated in mystic silence. The men of Athens, as so many in this our day, rested their belief on tradition and authority,

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omitting to explore the witness for God in their own nature, and the world around them, and were, as a natural consequence, left to "their own imaginations, and their foolish hearts were darkened."

Socrates prepared no defence; twice had he essayed (he observed to Hermogenes) to thus prepare himself, but as often had he been prevented by divine intimation, his Eudemon, which was the leading star of his life; neither would he allow the orator Lysias to plead in his behalf; he condescended to no arts of persuasion, agreeing not that his friends or his family should supplicate for his life, but comforting himself with the thought that it was in accord with the divine will that he should suffer, and with serenity and cheerfulness he emptied the prepared cup of hemlock, drinking it to the dregs.

Before his demise, in those remarkable conversations recorded by Plato and Xenophon, like Jesus after him, he cautioned his friends against looking to him instead of to the truth, and that truth, like goodness, was an essential principle descending from above. He held that vice was the result of mistaken judgment, *i.e.*, perverted judgment. Among his last reported sayings was an answer to an inquiry in reference to his children, that by "attending to themselves" they would best please him, his, and themselves. He comforted his friends, too, with the expression of his certain faith and assurance that he should go to a happier world and condition, more favorable for ultimate perfection and discipline, wherein the hinderances and frailties of the body would impose no bar. The soul, he taught, was a simple and not a compound substance, illustrating this the better by the calmness and composure of his demise.

The soul, both Socrates and his disciple Plato taught, is framed after the pattern of the eternal ideas of the good and the true. This innate idea constituting its moral power, nature, and ability. The soul's *true* desires, therefore, naturally tend after the true and the good. What these qualities

IMMORTALITY

are the soul would be. The restless life of man is phenomenal; each desire and its gratification passing away are succeeded by others in endless flow. Not that reality is absent even in the limited and the evanescent. Perverted activity, in which no rest is found, may be the means of directing the mind to good itself. With mere sensual pleasures the heart of man is secretly dissatisfied, for the soul, originally formed in the likeness of the Deity, can never separate its ideal from its divine origin, and in the midst of its greatest departures and its wildest aberrations, it feels the attraction of like to like, urging, and at the same time seeking, its reclamation.

They also taught the pre-existence of the soul, grounding this, as well as its immortality, on the theory of ideas. No man can tell when ideas first appeared in his mind. They were consequently born with us, and, therefore, must have existed prior to our birth,—must belong to our being, and no limit can be placed to their existence. They must have existed from all eternity, and who, then, shall proscribe a termination to this *being* in any future condition? Succinctly this is the train of reasoning employed in the *Phædo* by Plato to establish the immortality of the soul.

8 mo. 11.—Attended Germantown meeting yesterday in company with my friend Jervis Elliot, and was led, as at the Quarterly Meeting, in an individual direction, much to my surprise, being distinctly impressed that an individual present was called to minister to the people, repeating the text, “Thy day has come; the glory of the Lord has arisen upon thee.” “I have loved thee with an everlasting love.” After meeting I had a private opportunity with this friend, and he said that he had been afraid for years that this requirement would be made upon him. This kind of individual and pointed preaching is very humiliating to the intellectual man, and I praise the Good Father that He has given me evidence of being led in right direction, not only on this occasion, but also at the late Quarterly Meeting, when two individuals

came to me after meeting with such corroborative testimony as tended to confirm faith and trust in these divine impressions as proceeding from best wisdom. And I can, using the language of John Woolman, say, "My mind hath indeed been bowed under a sense of divine goodness manifested among us," and that the "white stone and new name is only rightly known by such as receive it."

8 *mo.* 14.—What we call death has been cutting quite a wide swath lately among friends and acquaintances. But tendrils cling so closely to the life that now is, that we have need to be constantly reminded that we are but pilgrims and sojourners here. And is it not a truth that when the time of departure draweth nigh that the soul demonstrateth more urgently her energies and that her spiritual intuitions and ratiocinations are fresher, clearer, and more distinct? In many instances this is the case even when the demise was unlooked for,—the cord being suddenly snapped and parted asunder, as though the heavenly man within us had an apprehension and presentiment of the change, even when the pulsation and the countenance designated it not! That the spiritual man hath a language that is not dependent upon the physical and rational is very clear to my apprehension.

"But it matters little at what hour o' the day
The righteous falls asleep. Death cannot come
To him untimely who has learned to die.
The less of this brief life the more of heaven;
The shorter time the longer immortality."

8 *mo.* 23.—Have been reading some to-day in "De Imitatione Christi," a treatise generally ascribed to Thomas à Kempis, though the order of Benedictines and many distinguished French scholars have pronounced in favor of Gerson, a famous ecclesiastic who lived in the thirteenth century. The author of the "Imitation" expressed a hope that his name should be known to God alone; and this is the thought which prevails throughout the work. In the chapter on communion with God he says, "The children of Israel once said

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to Moses, 'Speak thou with us, and we will hear; let not God speak with us, lest we die.' I pray not in this manner. No, Lord, I pray not so, but, with the prophet Samuel, humbly and ardently entreat, 'Speak, Lord, for thy servant heareth.' Let not Moses speak to me, nor any of the prophets, but speak Thou, O Lord God, the inspirer and enlightener of all the prophets, for Thou alone, without their intervention, canst perfectly instruct me; but without Thee, they can profit me nothing." In chapter iii. he says, "Blessed is the man whom eternal Truth teaches, not by obscure figures and transient sounds, but by direct and full communication!" Such testimonies are encouraging in the various records of mankind, all tending to prove God's exceeding goodness to His family the wide, wide world over.

8 mo. 29.—At the late Quarterly Meeting, a friend, in illustrating his subject, quoted Gen. vi. 3, as in our version. I deemed it my duty, in the course of the remarks which I made afterwards, to inform the meeting of the mistranslation of this text, and of its correction by Bishop Colenso; and to-day, in reading a translation from Tertullianus on "Monogamy"—a treatise written, it is thought, nearly sixteen hundred years ago, he gives the received version of the text as reading in his day, "My spirit shall not permanently abide in these men eternally, for that they are flesh." How many evidences there are to confirm the view of Barclay in his "Apology:" "The translators do not give us the genuine signification of the words, as they strain them to express that which comes nearest to that opinion or notion they had of the truth." "Blessed," indeed, "is the man whom eternal Truth teaches, not by *obscure figures* and transient sounds, but by direct and full communication!" And blessed be His holy name that I can in very truth say that, through the *renewings* of His Holy Spirit and the washings of many deep baptisms, I have realized of late in an especial manner the Angel of His blessed Presence very near to my soul, making manifest to me in the *clearest manner* that in public services

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before the people I must look to no book, no man,—no objective evidence whatever,—but depend entirely upon those impressions which are His language to the obedient and humble soul. We cannot hope for a full realization of our subjective ideal here, for though the spirit is willing, yet the flesh is weak. In this world we must ever remain in some degree under the dominion of sense. Divine virtue can only be realized in the endless duration of the soul—in a state of existence wherein nature and virtue shall harmonize, wherein, too, the realization of entire and complete happiness shall be attained. The Infinite God is the power who is above all laws of mind and of matter. He alone can connect the two together; and, as we seek continually to reside in Him, as the great stimulant to goodness and virtue, the greatly sought for coincidence will be arranged in that manner best pleasing to Him, and at the same time most conducive to our own ultimate good. The soul cannot be satisfied here. Its longings are for a heaven “wherein dwelleth righteousness.”

9 mo. 1.—Yesterday, in company with my friend J. E., attended the meeting for worship at Norristown. On arriving found a large concourse of people assembled, previous notice of our coming having been given. On taking my seat felt great nervousness and trepidation in the presence of so many of my old friends and associates in former political life, but, happily, this soon passed away, and a measure of inward stillness was experienced, under which I rose, as was pointed out to me, but did not experience that blessed “fulness” which it is sometimes my portion to feel, either whilst speaking or after I had taken my seat. When this is not the case, I am disposed to question the rectitude of my ministrations; though it may be for the purpose of keeping me in greater humility, for ability in using fitting words and dexterity in their application are calculated to exalt the earthly man, and therefore it may be well, nay, I am sure it is well, to keep back that price which it is said is the laborer’s due.

EXPERIENCES

And can truly say that I am thankful to the great Paymaster for what was dispensed.

9 mo. 6.—Attended and had service at the funeral of a neighbor, for which faithfulness I received the reward of peace. Was with him a short time before his demise, in which he evinced a desire to pass away. A few days previously he said to me that "he was at peace with his Maker and had no fear." Most desirable condition this to experience when we come to bid adieu to all that is mortal and transient.

9 mo. 8.—Attended and spoke to our meeting this morning, keeping in a measure close to the openings of the book of life. But at the circular meeting, which was a large one, in the afternoon allowed my mind to be carried away from the spring of feeling in the soul. O what a disposition there is on the part of some to hear words, and how necessary it is for God's servant and minister to patiently watch and wait for the flow of life, keeping close to this blessed feeling, guarding against all creaturely activity and zeal of one's own kindling. *Always experiencing that holy and expressive silence which is the earnest, the first fruit, the pledge, giving an assurance in advance, affording an evidence and ground of reliance wherein safety alone is to be found.* Herein I erred, partly from the desire, on the part of the people, to draw me out, and partly, too, from a wish on my own part to preach sound doctrine; and a few moments before I closed, the gospel power entirely left me, and I concluded in confusion, which was perhaps known to my Divine Master and myself alone, as evidently many in the audience were pleased with well-chosen words fitted together with strength and coherence. And it was not until this morning, after an uncomfortable night, that it pleased Almighty Goodness to reveal unto my soul the nature of my error, and words cannot express the sense of my contrition, my heartfelt thankfulness to Him in that He has made me sensible of the nature of my transgression. After meeting, I inquired of an ex-

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perienced brother in the Truth as to my communication. He administered consolation to me; thought it all right. But blessed be our God, who knows us as we really are, that He has not permitted me to remain in delusion and error where darkness might be the result, but has administered His chastening rod, under the administration of which I have seen in the clearest manner the cause of His displeasure. We read that it "became Him, by whom are all things, to make the captain of their salvation *perfect through sufferings*." May we learn obedience as he did, and thus in time can *hope* that the Father will likewise be ever with us also, because we do those things which please Him. Jesus, we read, declared that he was "an example, that ye should do as I have done." He was therefore not of a nature above our imitation, for, if so, he could not be an example to us. And the more the Christ-like nature is "lifted up" in us the more and more do we perceive in the language of the writer of the Epistle to the Hebrews: "Therefore it behove him *in all things* to be made like unto his brethren," "for verily he took not on him the nature of angels." "We have had a very narrow apprehension of the glory of Christ; *limiting it only to one man*, when the truth is, that Christ and all the saints make up but one Christ." So says Thomas Collier, one of our early Friends, quoted page 107, Gibbon's review, a work issued under the auspices of the Philadelphia Yearly Meeting, Sixth month 13, 1846, fortunately committing Friends to the enlightened opinions of that great-hearted apostle of Truth, Elias Hicks.

9 mo. 11.—Was favored at our mid-week meeting to-day to sit at the king's gate, a much safer place this than to ride on the king's horse. O the excellency of the rebukes of heavenly wisdom. All the Lord's servants can with Paul say, "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." Feed me, O Lord, with food convenient for me, lest, being full, I deny Thee!

THE GOSPEL GIFT

It was Moses, I think, who said to ancient Israel, "The Lord thy God goeth before thee as a consuming fire;" and Jesus, we read, said, "His angels shall sever the wicked from the just, and shall cast them into a furnace of fire." The desire of my mind is that this purging process may continually take place, so that the heavenly seed may be gathered into the garner.

9 mo. 16.—Attended the funeral of my mother's old friend, Mary B. Shomaker, yesterday. For sometime before we went to the house, during the morning and the night before, my mind was under exercise, and *seemed* to foreshadow much labor thereat, but, on arriving at the house and sitting down in the quiet, I realized the thought of the prophet Jeremiah, "It is good for a man to both hope and quietly wait for the salvation of Jehovah." For I felt not the slightest movement of the Spirit denoting speech, though there was a desire on the part of the audience assembled to hear words, and the son of man could have gratified this with an appropriate expression, but the Divine Son of God would not have uttered one word. O there is a qualification to preach the gospel; it is God's gift, and can only be known and evolved out of a state of golden silence before Him, a "silence of all flesh," wherein thought enters not, nor meditation, nor revery, nor musings as to what we shall say,—no premeditation. Naught known but an introversion of spirit on Truth's opening to the soul. This is, I am persuaded, *the perfection of the gift*, and I feel called to be satisfied with naught else but this one needful thing to a proclaimer of the gospel of God!

It is right and proper that we should think and reason, and cultivate thought; cultivation in *its most enlarged sense* is right and proper for a preacher of the gospel, though it may not be necessary to any great extent. But when we come to be assembled together, a renewed qualification must be experienced, adapted to the states and conditions to which we may be called upon to minister. This is very humiliating to creaturely activity, to the intellectual man. "If Christ be

in you," said the apostle, "the body is dead because of sin; but the spirit is life because of righteousness." And herein, O my soul, let me stand in perfect integrity before my Maker, thinking not to please "uncircumcised hearts or ears."

9 mo. 19.—Attended Green Street Monthly Meeting yesterday, and had a hard personal testimony to deliver, and experienced, after taking my seat, a most wonderful experimental evidence of divine regard mingled with a slight feeling of reproof. The cause of this was not shown me till I awoke at an early hour this morning, when it was explained that my expression in reference to the future condition of the disobedient was one that should be handled *with great care*. What renewed cause of gratitude I have to my Divine Father for the continued proofs of His mercies, which are new each day of my life.

This afternoon my attention was called, in reading Barclay's "Apology," to John vi. 44: "No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day. It is written in the prophets, *And they shall be all taught of God.*" When we view this and similar passages according to the meaning of the evangelist, who was clearly not an apostle, but one who wrote in his name, living several generations after the time of Jesus, and who had livingly experienced the saving power of Divine Good, and who in that *metonymical language, which was the custom of the age, personified* the manifestation of the Highest, just as the ancient Greeks did Zeus Ammon, as human being with the head of a ram, denoting that Ammon stood in the same relation to man as the ram does to the flock; that he was the guide, governor, and protector of the people.

The meaning of the above text plainly is, that the Father and His manifestation are one and the same; that the Sent, the Son, the Word, are the evidences of drawings of Divine Love, by and through which we can alone experience the resurrection and life of the soul. Recently I have had renewed occasion to mourn over this disposition in those who

BE NOT SUBJECT TO ORDINANCES

have received "the word of the kingdom on the wayside" to contend about words and symbols. O when will men come to understand that "*the life* is more than the raiment"? And renewedly convinced I am by a very painful experience that we cannot come to know the fulness of this precious *life* till we come to know the "blotting out of handwriting of ordinances that was against us, which was contrary to us." Yes, we must come to experience the Sent of the Father *to us*, "taking it out of the way, nailing it to his cross;" in other words, establishing a precedent *in us* whereby we are not "subject to ordinances," and can say, with Paul, "Touch not, taste not, handle not; which are to perish with the using, after the commandments and doctrines of men." This enlightened apostle saw in his day that "their minds were blinded in the reading of the Old Testament, which veil is done away in Christ." And if at the time in which the Epistle to the Hebrews was written, the flesh of Jesus was a veil (Heb. x. 20), how much more is it a veil at this day? How true it is that that which is born of the flesh is flesh, and that which is born of the Spirit is spirit; the flesh indeed profiteth nothing!

Paul saw that the "covenant from Mount Sinai gendereth to bondage;" that it had made him a persecutor of the brethren; that as he told the Galatians, "He that was born after the flesh persecuted him that was born after the Spirit, even so it is now." And hence, by a painful experience, he solemnly enjoined upon them, "Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the free woman. Stand fast, therefore, in the liberty wherewith Christ has made you free, and be not entangled again with the yoke of bondage." Afresh persuaded am I that if we walk by the Spirit, we must "be dead with Christ from the rudiments of the world."

10 mo. 25.—During the past month I have endeavored to live after the mind of Truth, and have erred mainly for lack of faith in the sense of feeling in the soul and of obedience

thereto. He who calls others by the gift of utterance has a very narrow path to walk in. This I experienced a short time since at a mid-week meeting wherein I felt called to express a brief sentiment, *seeing very clearly the stopping-place*, but passed over it only to illustrate the thought in a short sentence which was perfectly germane to the subject, wherefore I experienced condemnation, my presumption being pointed out in the clearest manner. Since then I have been very cautious as to Truth's stepping-stones, adopting a more deliberate manner of speaking, to thus avoid undue heat and zeal; and thankful am I, indeed, that I am deemed worthy thus to be brought under the discipline of Eternal Love and made sensible of errors of omission. But while enduring and remembering this, I have again rushed beneath the sword which turns every way to guard the way of the tree of life, forgetful of past experiences, again letting in the doubter, and neglecting a commission to attend the late Quarterly Meeting at London Grove. In consequence of which I have for several days past suffered for want of bread in mine house. Yea, have justly felt, and am now feeling, a sense of partial bewilderment and lack of clearness of vision because of this want of faith in the Master's requirement. And have clearly seen that I could soon lose what little I have gained by such hard labor in this respect; at the same time all within me has been tendered in great admiration of Truth's simple ways.

10 mo. 28.—In addition to the above, I feel this morning to say that I have never before experienced blood-guiltiness in relation to errors of commission as in the case of the non-attendance of the late Western Quarterly Meeting. And the humble petition has been raised that I may be led in such a manner that I may say with one of olden time, "I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God." And feel this morning, for the first time since this day a week since, other concerns and labors in Truth's service springing up in my mind,

THE HOLY SPIRIT

wherein there is a renewal of the Divine Image, and whereby there is a blotting out of the sense of former transgressions in the "blood of the Lamb," which is a similitude of the innocent life of the soul. O the glory, the beauty, the grandeur of a life dedicated to God, to the cause of purity and holiness, wherein self is lost, is merged, is swallowed up in the chastened desire to do His will. Wherein there is zeal qualified by knowledge,—*experimental knowledge* of the marvellous workings of Infinite Goodness in the secret chambers of the soul. And this can only be known but as we allow Him whose only right it is, independent of all external and objective evidence, to reign. The soul must be quickened and made alive in the living sense of His holy presence as the great subjective fact thereof. He must be our all in all; we must be nothing. This is the crown and the diadem of an immortal made in the image and the likeness of the Eternal God. Even here, however, the best of us are liable to err. The priest formerly was to make an atonement "concerning his ignorance wherein he erred, and wist not; and it shall be forgiven him." Holiness in man consists not in absence from error, but in uprightness in life. We read that men of old spake as they were moved by the Holy Spirit, and herein they differed. Paul did not agree with James or Peter; the latter separated from the former. The Holy Spirit is a holy union wherein there are twain. God on His part is unchangeable; man holds his treasure in an earthen vessel and is liable to err, and belongs to God's family only when tenderness and love and charity are the occupants of his soul. Oftentimes we can only pray for one another as Jesus prayed for Peter, "I have prayed for thee that thy faith fail not; and when thou art converted strengthen thy brethren." Peter here made a high profession, but with the divine gift Jesus saw his weakness, and said to them who had been engaged in strife on the last night which he spent upon earth, "He that hath no sword, let him sell his garment and buy one,"—that is, part with an

empty profession, procuring "the sword of the Spirit, which is the word of God!"

11 mo. 29.—In my mother's memorial adopted at the late Yearly Meeting, it was stated that she was endowed with prophetic power. Some friends privately objected to this idea; and I may say that in the past it has been a stumbling-block to my own understanding how any mortal could have a sense of an event which may be in the future. But when we come to consider that the Infinite God is at once "first, last, midst, and without end," that with Him is one *eternal present*, and that when we speak of the future as to Him it is to limit Him by distinctions which cannot belong to an Infinite nature. We can have our probabilities as to the weather, our certainties as to the movements of the heavenly bodies wherein we calculate and correctly foretell their phases and results. God has placed us in the midst of change and time, but He has not thereby involved Himself in our limitations. These are distinctions which belong to us, as does space also; they correspond not with the attributes of an Infinite Creator. He has not involved Himself in the limitations of His creature man. As compared with Him, no similitude can be employed as applied to time. With God there can be no such limitations. He is the omnipresent and omniscient One, embracing the past and the future in *one eternal present*.

But it has pleased Him to model man in some degree after His own similitude, and what is called the gift of prophecy is but being baptized into a modicum and measure of that I Am power which He has freely dispensed unto His faithful ones during all ages and among all people. Prophetic power is but an increase of God's power in man, wherein for a time and for a particular purpose a transcendent and all-creating Providence dispenses the measure of an attribute which belongs to Himself alone, wherein a glimpse may be had of that eternal scene of felicity and enjoyment which awaits the ransomed and redeemed who have been quickened

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and transformed by the renewal of their minds, having passed from death unto life, for "in his favor there is life."

So, also, can we reconcile what is called the foreknowledge of God wherein incompatibility is alleged to the free agency of man. Foreknowledge being not a divine but a human characteristic, belonging to creatures inhabiting space and being clothed with the habiliments of mutation, change, and time. With God all things must be *present*. There can be no futurity as to Him; the term foreknowledge, therefore, when thus applied, is to bring Him within the limitations of mortal man, wherein there are parts and shapes, and not one indivisible whole. We can ascribe such terms to matter which is clearly divisible, but to employ them to that which is immaterial is clearly to commit a violence to the immortal in its relative and correlative sense. For instance, consider the nature of God's wondrous love as it is poured into the human soul through the conduits and portals thereof; how marvellous is its transforming, transmuting power. Clearly it admits of no divisibility. It comes from the fountains of Eternal life and love. It is of God, and can never—never die. How important it is, therefore, that the soul be kept pure and spotless; that it be bathed continually in those regenerative streams of heavenly love which proceed from that ever-flowing river of life directly into the soul prepared to receive it. And as nothing impure can possibly enter into His presence, how unspeakably important it is that we employ all the opportunities vouchsafed to acquaint ourselves with Him and be at peace, for herein are conditions which are full of unspeakable joy and bliss,—conditions wherein there are infinite increase and advancement. The soul hungers and thirsts after the righteousness of God, thus demonstrating at once her divine right and her divine destiny. "Divine things please her."

Herein, too, "all things" are in addition to God's kingdom and government,—not temporal enjoyments and pleasures necessarily,—*but the capacity of enjoying what may be*

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dispensed. Content is inculcated, and from it is harmony evolved. The glittering mansions of wealth elicit not the sigh of envy, for "all things" belong to him who can truly say my Father made them all. They are his without the care, trouble, and perturbation which they may have caused. The beautiful and skilfully cultivated landscape belonging to others is rendered more beautiful to the mind who prefers another to himself, a condition only to be arrived at when we seek God for the sake of goodness, and esteem His kingdom as our richest inheritance! In other words, when He becomes our "all in all," and we become, according to the grace vouchsafed, *one* with His transcendent and infinite love, Then, if trouble, pain, and privations be our allotment,—a portion of His blessed Spirit is dispensed all sufficient "to wipe every tear away," and our God and His Christ, His manifestation, the angel of His Presence, all radiant with golden light, comes between us and our grief or trouble, and we can say with very truth, in all life's accidents and emergencies, Thy will be done.

12 mo. 18.—Fifty-one years old to-day; do not, however, feel old; indeed, I do not feel any older than I did ten years ago, when I was living too much for myself. Since then I have made some sensible progress in the right direction, in that, particularly of late, I have been made willing to allow Infinite wisdom to come in and regulate thought and action, and by His purifying process in the inner temple, making it a fit receptacle for His dwelling-place. The more advance I make in the highway of holiness, the more necessity I feel to co-operate with Him in the building He would erect; that under His immediate superintendence there may be but "little noise of hammer, or axe, or tool of iron, heard in the house." Some resistance have I made to the necessary polishing processes of the stones thereof; while the spirit has been ready, the flesh has been weak, still is weak. I hope, however, that no evil will be imputed to the immortal nature on account thereof. Indeed, in my ministerial labors

IMMORTALITY

at home and abroad, wherein I have attended meetings at Philadelphia, Crosswicks, Attleborough, and Bristol, I have been most signally blessed with the anointing qualification to preach the gospel, and wherein, too, I have had evidence that the witness has been reached in other minds. At the recent funeral of a little child this was most wonderfully the case,—though but few persons were present. The manifestation vouchsafed before I arose was most demonstrative as to the entrance of the deceased into the immortal paradise of our God, so that I could experimentally speak of what mine eyes had seen of the good word of life. Indeed, I was astonished at the enlargement exhibited before so few, wherein there was nothing to exalt but so much to “tender in a baptizing thought the whole.” Upon the subject of immortality, I was largely opened in an encouraging testimony, and could have laid my hand on the person for whom it seemed fitted; was also much encouraged myself in the fresh evidence rendered of God’s revealing power to the soul, and at the open grave felt to say that I considered it an era of my life never to be forgotten, and hoped it might prove so to others present.

12 mo. 22.—At our meeting yesterday, which was largely attended, I had much to say, for me, in the way of testimony, and was also faithful in the way of rendering public thanks to Almighty God for His many good gifts,—the chiefest of which I felt to express was this wondrous sense of accountability unto Him. In the afternoon attended and spoke at the circular meeting at Upper Dublin. Though thus favored with the smooth current of heavenly joy, wherein the cup was handed to other minds, yet to-day am made to feel barrenness and want, but was much comforted in reading a letter from my dear mother published in the memoir now being edited by A. A. Townsend. It is dated Guyandotte, Va., 6th mo. 28, 1854, whither she was stopping on the way to New Orleans. She says,—

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"We are anxious to reach Maysville, where we expect letters. This has been a long day, and there has been ample opportunity for reflection. But for an all-absorbing sense that I know nothing as I ought, I should suspect that a state of indifference was closing the avenue of feeling; but I believe this sense of nothingness, if properly understood, will direct to a source whence a sufficiency will be derived to sustain life. Paul declared that in all states he was content; he 'knew how to be abased and how to abound.'"

12 mo. 26.—Yesterday attended the wedding festivity of ——— to ———. Before the marriage ceremony was completed, I felt it incumbent to break the silence by the expression of a few words upon the indivisible nature of love. Thought and utterance were spontaneous, and never did I more sensibly feel the *compulsory influence of the gospel gift*. The teachings of the Holy Spirit are not delusive in its pure spring. And great is the responsibility of the recipient thereof who refuses expressions of love, cheer, and experience, by the gift of utterance, to flow to other minds. Indeed, I felt on this occasion that a "sin against the Holy Ghost" would have been committed had I withheld expression, a sin which necessarily would have to be expiated by the fire of the Lord burning up and consuming that fear of man and dread of appearing singular which came so near paralyzing the utterance of the simple thought furnished on this interesting occasion. The difficulty of obedience I find increased herein when among the audience there are many who may be near to the flesh, and yet may be in a condition wherein there is fearfulness of demonstrative evidence upon the subject of spiritual assurances. How great is the difficulty of reaching that class of minds who proclaim law without a Lawgiver; certain of nothing are these, notwithstanding actual science and rational observation aver the absurdity of such thinking—wherein, too, divine corroborative evidences come to the mind and will *prepared to receive them*. To the children of our God comes upon angelic wings,—the absolute—the ultimate of the soul, which requires no other evidence but conscious feeling wherein *there is no room for*

SPIRITUAL WORSHIP

doubt. The heavenly man, the divine Ego, having become emancipated from the *blindness of matter*, is awakened to the consciousness of spiritual existence, wherein there is an affirmation of the soul's immortality as a necessary consequence, and since every mind is a reflection and exemplar of the Divine One, therefore by intervention of spirit can we learn the processes of divine development in us. We can also, by "comparing spiritual with spiritual," behold the Divine Image in each other; and here is a beautiful and consolatory bond, and hence the utility of meeting together for the purpose of social worship when we see the reflection of the Holy of Holies. My spirit has been refreshed upon the occasion of these marriage festivities, where many young and joyous hearts were gathered together. We are social beings and need the society of each other; we need the frequent exercise of those faculties by which we collectively take in the conception of a self-sustaining Lawgiver. Faculties which belong to the higher nature, and as feeling and existence are identical, these not only prove Him, but also demonstrate the phenomenon of spiritual realities, wherein eternal life is assured!

1874.

I mo. I.—In reading over the above entry in this journal, great faith is seemingly exhibited, and yet on this first day of the new year, though calm in feeling, am weak, very weak, in all that concerns myself. Went yesterday to accompany a friend to Horsham Monthly Meeting, wherein I was most unexpectedly led in testimony, stating that I felt that obstructions existed to the performance of spiritual worship, and when the petitions were about being closed prior to entering upon the business meeting, I felt it right to interrupt this procedure, and to state that I now felt that the obstruction had been removed, by a covenant having been made by the individual or individuals who were at fault, wherein they

had said, Thy will be done! These were commended to the Good Father, whose power was alone able to confer the necessary ability to fulfil the requirement. Such exercises "*straighten*" me much, and to-day am much cast down; not, I trust, in faith and hope, but in all dependence upon creaturely activity, though I have felt much encouragement in reading in John x. 17, as a declaration of Jesus: "Therefore doth my Father love me, because I lay down my life that I might take it again." And fervently have desires been raised in my soul this day, particularly in view of attending meetings the ensuing week at Doylestown and Buckingham, that I may be preserved in great littleness and lowliness. That the selfish life may be slain, so that thereby the Divine life may be triumphant over the powers of hell, death, and the grave.

I mo. 7.—Am in the receipt of a letter from my valued friend and correspondent, Alfred Eddy, a Presbyterian minister at Niles, Michigan, wherein he underscores the word *personal* as it relates to God, and exhibits fear of what he calls "rationalism" as a negation thereof. If the so-called rationalists only *live up* to the ideal of Good which they discover in their minds, and which they acknowledge, they will in time find that this ideal will expand into the conception of a Perfect Being, leading and guiding them towards the All-Good.

The great trouble with many is to reconcile the suffering and injustice existing in such a world as ours with the attributes of a Being absolute in power and perfect in goodness. Thus troubling themselves by going outside of themselves, from the certainty of spiritual realities and assurances, to the blindness of matter and to the uncertainty of historical evidences. The truth as it is in Jesus cannot be improved on; that the kingdom of God, or Good, is within, *because it is an ever present truth*, just as demonstrable as the multiplication table. Science assures us that our little earth is but as an atom in the realm of matter; and herein we make many mistakes as to the index of happiness. In a recent

THE ESSENE BROTHERHOOD

visit to a neighboring city, its grandest residence was pointed out to me as containing its most miserable citizen. True it is

“Honor and shame from no condition rise,
Act well your part, there all the honor lies;
Know then this truth, enough for man to know,
Virtue alone is happiness below.”

I mo. 10.—Our meeting was largely attended to-day, and I had much in the way of testimony, illustrating in part the declaration, “With many such parables spake he the word unto them; and when alone, he expounded all these things to the disciples,” in that Jesus told them “I have many things to say unto you, but you cannot understand them now, etc.” That when we are brought into a retired state of mind *out of the mixed multitude*, our spiritual Guide will expound all things necessary for us to know. I am more and more convinced that in such symbolical and allegorical style of writing did the Essene Brotherhood seek to convey their meaning in such language as should conceal their opinions from the profane or ignorant, deeming them incompetent and unprepared to receive the word of life. Thus the New Testament literature is replete with condensed thought in which the Divine Principle is personified in the Son of Man, to whom had been revealed such a vivid sense of the goodness of the Infinite God. Beneath the veil of symbol is thus hid the ideal Christ!

In the autobiography of John Stuart Mill the author says, speaking of his father’s peculiar opinions, “He resembled most Englishmen in being ashamed of the signs of feeling, and by absence of demonstration starved the feelings themselves.” Let this not be said with truth of our people! Satisfied I am, if the Divine Spirit be yielded to, that more flow and circulation will exist among us in which public utterance will be given to the feelings of the soul in humble thanksgiving to Almighty God. A spiritual religion necessarily baptizes its disciples into a feeling sense of the states

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and afflictions of others. The truth as it is in Jesus lights a fire upon the altar of the heart that can no more go out.

The emotional nature we want, not as the soul's master, but as the soul's servant. Hence we will not pause at mere emotion and go no farther, but reverence for God, love of God, and prayer to Him will influence in healthful and normal action the whole moral being, tending to bring us into the music and rhythm of *true harmony*, evolving abstract thought into a warm, living life.

I mo. 14.—For some time past, although I have had frequently to testify to others of the good word of Life, yet I have had to deprecate the limitations and obstructions which *seem* as hinderances and discouragements to the soul's advancement. Yesterday, soon after I awoke in the morning with freshness, the language came, "*The work is His.*" Herein I have renewedly felt that He understands His own plans better than I can; that there must be something in my nature which requires my being kept in so low a condition. Last First-day, both my friends Anthony Livzey and Jervis Elliot thought me much favored in what I had to offer in the ministry, but so weak and dependent did I feel that had the whole of the audience told me the same it would not have exalted me, I think, in the least, because so small an allotment from the Divine Treasury was vouchsafed, so small a realization of the ideal was experienced! This was the harder to bear because so different a measure was dispensed last First-day at Doylestown, when after service angels' food seemed my portion. O that I may ever remember that "the work is His!" By faith are we saved and that not of ourselves; it is the gift of God. Resting here in this glorious hope which works by love to the purification of the heart, I may come in time to realize

" My blindness is my sight,
The shadows which o'erhung so long
Are all alive with light."

WESTERN QUARTERLY MEETING

I mo. 15.—At meeting to-day (mid-week), the above was realized, and after a simple address to the school children upon the plain duties of life, all seemed truly *alive with Light!* This is the Lord's doings, and is marvellous in my sight. "Feed me with food convenient for me, least I be full and deny thee."

I mo. 23.—Accompanied by my dear friend Anthony Livzey, attended Western Quarterly Meeting, and therein received spiritual tuition which I hope never to forget. My mind was bowed and humbled before the Most High, and the renewed desire was begotten in my spirit that I might be preserved from *literalism* in the ministry. I saw that a spiritually minded people need not a ministry of mere words, but one of life and power, wherein the instrument is lost sight of, and the blessed truth alone exalted. "He that seeketh his glory that sent him, the same is true, and no unrighteousness is in him." I saw that an infatuation might possess the mind, in which the true perception and limitation could be in a great measure lost sight of, and the professed servant of the truth become for the time, at least, *the servant of self*. Thus George Whitefield was obliged to acknowledge in his later days, "I have carried high sail while running through a torrent of popularity and contempt. I may have mistaken nature for grace, imagination for revelation, and the fire of my own temper for the flame of holy zeal; and I find that I have frequently written and spoken in my own spirit when I thought I was assisted entirely by God." The only place of safety for God's minister and servant is a condition of mind like that of John Woolman, wherein there is humility and "*inward stillness*" before the Lord!

In a letter received yesterday from Benjamin Hallowell, he concludes thus: "I sympathize with thy exercised condition of mind; but from the lines thou quoted, 'My blindness is my sight,' etc., it is evident that the clouds were lifting, and it would soon be brightness to thee. The promise is sure. 'Thou wilt keep him in *perfect peace* whose mind is

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stayed on Thee, because he trusteth in Thee.'” I plainly see that the only way in which I can realize this prediction of this dear friend is by *quietness and inward stillness*. “Be silent, O all flesh, before the Lord; for He is raised up out of His holy habitation.” So much cause, however, there is for mourning on account of suffering humanity, that the full compensation of being “comforted” can be realized only in the providence of Infinite Love.

“ For God hath marked each sorrowing day,
And numbered every secret tear;
And heaven’s long years of bliss shall pay
For all His children suffer here.”

2 mo. 2.—George Trueman attended our meeting yesterday, after which I went to take dinner with him at the house of a friend whose great wealth has enabled him to furnish it in great luxury. And herein I can truly say that I had not the slightest desire to possess a single article in this beautiful mansion. I desired for myself and its much-loved inmates naught but those heavenly riches which it may please Eternal Good to dispense.

“ O God within, so near to us,
Let every thought be plain;
Be Judge, be Friend, be Father still,
And in Thy heaven reign.

“ Thy heaven be mine, my very soul!
Thy word be swift and strong,
And fill my inward silences
With spiritual song!”

From a somewhat varied experience, I can bear witness that true contentment is to be found only in a firm trust and reliance on the providence of God; in an entire dependence on Him as the only Ark of Safety; as a refuge in time of danger and darkness, and a solace in time of brightness and joy. Prosperity we may desire on account of its benefits, but, as Seneca has said, adversity has its uses, wherein we

LIFE CANNOT DIE

deepen at the root of life and feeling, and increase in that Best Wisdom which should constitute the palladium of the soul. That true contentment which is a continual feast to that mind *which is prepared to receive it*, cannot be found in ambition and strife. It can only be realized as we are daily concerned to know and to do the will of the All-Father, wherein our truth becomes the Spirit of truth, our cause His cause! Most difficult is this attainment. And herein, O my soul, mayst thou know an increase of those true riches wherein no envious feeling intrudes, because nothing exists whereon it can feed.

3 mo. 10.—In this journal I have written several times very freely on the subject of “the Gospel according to John,” and on a re-examination of what I have said, on mature reflection, moved by that spirit which is ever impersonal and free, I find naught to condemn, but see more and more to convince me of the truth which was so impressively sealed upon my understanding when the word was received about a year since. “It is a Similitude, and its author never intended it but as such.” Among the last conversations which I had with my sainted mother while in this life were upon this subject, and the above *seemed* to come from an intelligence of which she was cognizant.

Life cannot die, the phenomenal man does; that is not life, —“they all live to Him!” Immortality conceives, but cannot be conceived in the ordinary meaning of the phrase—“the power of the Highest shall overshadow thee: therefore, also, that *holy thing* which shall be born of thee shall be called the Son of God.” This same thought is most profoundly indicated (John x. 17, 18) as the life hid from the wise and prudent (the exoteric) to be revealed to those “within” who are given to understand the things of the kingdom of God and of His Christ. This is “the better part” of Mary, that *invisible* life which cannot die, which walks unharmed in the “*midst*” of fire “like unto the Son of God.” As a phenomenal being man cannot take it up or lay it down

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again, but as the child of the Father, he who hath received it knoweth it; he can lay it down and take it up again! 'Tis hid from the wisdom of the carnal mind, which is at enmity with God, but exalted in that individualized life wherein we act well "*the part*" given us to perform. The Truth is accessible to those of whom it can be said, "Behold an Israelite in whom there is no guile," hid only to all others. (2 Cor. iv. 3.) "But when the fulness of time was come, God sent forth *His Son*, made of a woman, made under the law."

Herein is the poetical language of symbol! "A woman" *used in this sense* the apostle applies to the church, *i.e.*, the Truth, the heavenly Jerusalem, "*who is our Mother.*" He speaks of "the great mystery concerning Christ and the Church" as at once the mother and the wife of the disciple of the Spirit of truth, "Who is, after the order of Melchisedec, King of Salem, which is, King of peace; without father, without mother, without descent, having neither beginning of days, nor end of life, but made like unto the Son of God, abideth a priest continually." The Son of the Father ever has for His beloved the ever blessed Truth in which there is no bondage. In which, in lieu thereof, is the son of the free woman, and the mother is taken "home" and cherished by the disciple, now "no more a servant but a son." "Sing and rejoice, O daughter of Zion, for, lo, I come, and will dwell in the midst of thee, saith the Lord."

Should this journal ever meet any other eye than my own, I may perhaps be considered an infidel and heretic because, as above denoted, I do not believe such impossible stories as a carnal intercourse of the Infinite God with a mortal woman. To such I can but say that I have prayerfully and watchfully sought to perpetuate in my soul the Eternal Idea of the eternal Christ of God. O when will men in reading the blessed words of the seers of the olden time discover in the circle of the concrete the epitome and abstract thereof? In the "Republic" of Plato is an account of a supposititious child who

THE "REPUBLIC" OF PLATO

was brought up, trained, and educated, by fictitious parents, taught to believe that these were bone of his bone, and flesh of his flesh. On the discovery of the deception practised he had lost respect for them, but had not yet found his true parents! How many analogous cases may be found in this Christian land? How many, in losing all respect for "the crutch of tradition" in consequence of the cheat which has been practised upon them, have concluded that the greatest and grandest of all truths are but the dream of the mystic and transcendentalist! Not knowing, not perceiving, that the spiritual is just as demonstrable and self-evident as that the three angles of a triangle are equal to two right angles.

My soul is often moved with compassion for these as sheep without a shepherd; but still the kingdom of doubt is preferable to the kingdom of error, with its sensuous view of that external religion which so often culminates in "scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer; therefore ye shall receive the greater damnation."

3 mo. 12.—We recently had a very painful meeting at Abington, wherein there was a long and painful discourse and prayer by a Friend from another meeting. O when will those who baptize "on the other side of Jordan, whose meat is locusts and wild honey," see themselves as they really are? After meeting, a Friend told me that he could scarcely keep his seat. This savors of impatience where the door is not closed to that spirit of disputation in which we were ministered to. O when will vain jangling concerning the letter cease? The Friend's communication reminded me of the simile of the lunatic child falling first into the water and then into the fire! Such a lack of true moderation and consistency, like an unsteady pendulum, first excess, then deficiency! Truly the letter killeth, and though the Friend seemed to fear that it was not sufficiently regarded among us, thus falling into the water and quenching the warming, glowing heat of the spirit of life. Blindness in this respect will never

be restored to sight till the ignorance which prevails among our people is removed by a clearer knowledge of the history of the letter, and men thus come to see the truth as it is in Jesus.

"We have known Christ after the flesh; henceforth know we him no more," proclaimed Paul, having reference to the literal Christ, finding him as "the law of sin and death." But, thanks be unto God, in every pious soul is the mountain of the Eternal wherein Moses and Aaron "kissed" each other (Ex. iv. 27). "And Moses told Aaron all the words of the Lord who had sent him, and all the signs which he had commanded him." The spiritual and rational, "whom God therefore hath joined together, let not man put asunder," "they twain shall be one flesh!" "For this cause shall a man leave father and mother, and shall cleave unto his wife."

In the New Testament, "St." Hilary says, "There is much contrary to sense and reason, and therefore there is a necessity of a mystical interpretation." According to "St." Augustine, "There are hidden mysteries in the works and miracles of our Saviour, which, if we incautiously and literally interpret, we shall run into errors and make grievous blunders." And Origen says, "There are things inserted in the history which never were transacted, and which were impossible to be transacted." If, however, I should mention these sayings of these Fathers of the church to the Friend to whom I have alluded, she would most probably know better, in the blindness of her egotism. "Ephraim is joined to his idols, let him alone."

George Fox said that he did not receive the Spirit from man or the Bible; but by searching he found it in the Scriptures. So thousands can say that a witness of the "free" Spirit is to be found in the Scriptures, which "was before" them.

The Gospels are the product of the experience of ages, borne witness to by the spiritually-minded Essenes of whom

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we have an undoubted history through Philo and Josephus. The particular object of the "brethren" was the exhibition in a symbolic form of a perfect life, a righteous end (in the death of the righteous) "whom the vulture's eye hath not seen, nor the lion's whelp trod," alluding to the phenomenal man, to the man of lordly life and mien! Such cannot see "the Lord is our defence, and the Holy One of Israel is our king."

The figurative language in the Scriptures often repels the spiritually-minded from its study. This is, however, the case in other literature where the spirit of poetry often moves upon the circle of the concrete, and, with the lightest wing, lifts unto its own atmosphere. So when it is understood that such terms as My Angel, Prophet, Word, Still small voice, Holy One, Holy Thing, Logos, Christ, The Grace of God, etc., all point but to ONE, as we read Jesus said to the scribes that the first commandment was "Hear, O Israel, the Eternal, thy God, is one God," then the Scriptures will be *better* appreciated because better understood. His attributes are ONE; we cannot separate wisdom from virtue or virtue from wisdom. The discovery of this Oneness is the "Seventh government" of Plato, which he says is most difficult to know. John and Paul had no doubt read the "Phædrus" of Plato, and understood its esoteric significance.

Speaking of a Mediator, Paul says, "Now a mediator is not a mediator of one; but God is One." This same thought is found in the umpire of Plato, the ever-present mediator between the "great and the little"—between Infinite power and finite weakness. The mind is not satisfied with beholding God's power; it desires to *feel* the evidence of His love, which in the Scriptures is spoken of as Christ the quickening Spirit.

Not as something distinct from God, but as a part of His eternal oneness. To enter upon this idea is to be born again, and when the soul is prepared fully to receive it, responsive answers come from the spiritual to the spiritual!

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The Scriptures are "within and without," "water and spirit," "bread and blood." They must be "eaten and drunk" (understood and digested) to be appreciated. In the midst of all contrarities, this ONENESS is discovered when the principle is made known in the school of verification. HE being the ONE living, positive truth of the universe, and when we come to understand this we come to the "one thing needful."

"Whatever God doeth shall be done forever." He is forever doing! And in vain we seek a passage to Him as a phenomenal being. We need not wait for a hereafter; we are now in the noumenal and no "gulf" interposes between us and the "forever." There is no negation in Him! nothing but infinite affirmation. This great truth is abundantly set forth in the Scriptures, in the law, the prophets, and in the Gospels; through all of which a golden thread of Oneness is to be found; not because of any plenary inspiration, not as a limitation to particulars, wherein the Eternal is lost sight of. For the spirit is ever impersonal, bringing into action the latent and invisible principles of the soul. The Bible is not the father but the son of religion, and it is refreshing that upon its pages are so frequently seen evidences of man's spiritual nature,—of that spiritual blood of which He hath made every nation, kindred, tongue, and people!

But it must ever be remembered that the spiritual must interpret the spiritual, always transcending the literal, being both before and after it. Otherwise we will carry something into the soul from without. Thus the servant becomes greater than his master, for the spirit ever remains free, refusing to be enclosed in words. A lifeless theology may be ministered to by a rigid adherence to the letter, but pure religion, undefiled before the Father, cannot be increased by such a superstition. If we seek to enclose God in the compass of human expression, we deny His ONENESS, the "one thing needful."

A writing, says Socrates, can remind one who knows al-

PLATO ON VIRTUE

ready of what the subject treats. In the "Phædrus" it is said they give one and the same answer. Thus Plato and John taught the superiority of the Spirit.

What is virtue? Plato inquires in "Meno," but gives no answer. All virtue being comprised in the one needful thing, that one is your Master, even Christ, and all ye are brethren.

How many fish in the deep sea of Truth in the "night season"? Vain "toil," except upon the suggestion of the Spirit of truth, then a blessing always crowns enlightened effort.

3 *mo.* 22.—We had a large meeting to-day, with several lively testimonies. My part was in silence, as at our last gathering. The intellectual man was full of teeming thoughts, the spiritual at the Master's feet! This I esteem a great blessing to be thus kept in silent waiting at the foot of the cross, "lest the cross [the example] of Christ should be made of none effect with the wisdom of words."

Our friend Edith Atlee was present and engaged in testimony, after having been confined to the house the most of the winter. Her concern was that Pharisaical righteousness, and its consequent lukewarmness and indifference, might find no place in our souls, wherein there might be a show of religion without the spirit of it. And the desire was raised in my heart that notions of superior virtue or superior wisdom might not possess my spirit with shadows without that substance and heart of religion, in which tenderness and concern for the bodies and souls of men are an ever present reality.

3 *mo.* 23.—Renewedly of late have I seen the great importance of the servant waiting upon the Master,—Aaron upon Moses. "And thou shalt make holy garments for Aaron thy brother, for glory and for beauty." Very plainly yesterday did I feel the desire of some for words. "Make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what has become of him."

May I ever wait for the "Urim and Thummim," that these may be "upon Aaron's heart, when he goeth in before the Lord; and Aaron shall bear the judgment of the children of Israel [that is, be baptized into their conditions] upon his heart [feelings of tenderness and sincerity] before the Lord continually." "But the flesh of the bullock, and his skin and his dung, shalt thou burn with fire without the camp: it is a sin offering." "The fat that covered the inwards," as spoken of, having allusion to the Spirit. Thus there is nothing new under the sun, God having made of one spiritual blood all the nations of the earth.

In Webster's dictionary, under the head of "Thummim," he says, "what they were has never been satisfactorily ascertained,"—alluding to the URIM and the THUMMIM! To read of these "holy garments" merely is to suffer a veil to obscure the vision; "but for beauty and for glory" they constitute the essence of "the true Light which lighteth every man that cometh into the world."

3 *mo.* 30.—Not long since a Friend, whom I much love, in public testimony at a funeral, stated that the Old Testament was not a witness to the immortality of the soul; and recently in public print a letter of his had been published to the same effect. And in "Indices," in a quotation from Bishop Warburton, I may have perpetuated the same error. On examination, I find the following literal texts among those directly bearing upon the subject, although the firm trust in Deity displayed by the different writers in the olden times unmistakably denote to my understanding that God's "likeness," the human soul, was understood by them as having collateral relations with Him.

"The tree of life [eternal life] also in the midst of the garden." That is the human soul. (Gen. ii. 9.)

The covenant with Abram was to "all the land of Canaan, for an everlasting possession; and I will be their God." (Gen. xvii. 8 and xlvii. 4.)

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The meaning herein is clearly spiritual. "Which things," as Paul says, "are an allegory."

"For I lift up my hand to heaven, and say, I live forever." (Deut. xxxii. 40.) The eternal nature of the soul is here denoted, for what is known of God is manifest within!

"The eternal God is thy refuge, and underneath are the everlasting arms." (Deut. xxxiii. 27.)

"He asked life of thee, and thou gavest it him, even length of days for ever and ever." (Ps. xxi. 4.)

"The meek shall eat and be satisfied: they shall praise the Lord that seek him: your heart shall live forever." (Ps. xxii. 26.)

"Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." (Ps. xvi. 11.)

"Showeth mercy to his anointed, to David, and to his seed for evermore." (Ps. xviii. 50.)

"Depart from evil, and do good; and dwell for evermore." (Ps. xxxvii. 27.)

"God will redeem my soul from the power of the grave: for he shall receive me." (Ps. xlix. 15.)

"My flesh and my heart faileth; but God is the strength of my heart, and my portion forever." (Ps. lxxiii. 26.)

"Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever." (Jer. vii. 7)

"The effect of righteousness, quietness, and assurance for ever." (Isa. xxxii. 17.)

In Isaiah, chapters xxxiv. and xxxv., are denoted in the language of *symbolism* the condition of darkness and the condition of light. The first is described as "for ever and ever," and the latter as "everlasting." Also in chapter xxxiii. 14 and 15 is the same thought.

"They that turn many to righteousness shall shine as the stars for ever and ever." (Dan. xii. 3.)

"And many of them that sleep in the dust of the earth shall

awake, some to everlasting life, and some to shame and everlasting contempt." (Dan. xii. 2.)

4 mo. 15.—Have been much interested in the perusal of Dr. Frederick Bleek's "Introduction to the New Testament." As "professor extraordinary" of the University of Bonn, he stood among the first of the Evangelical church in Germany. I am pleased in finding the view which I have taken in "Indices, Historical and Rational," sustained by this eminent scholar as to the formation of first three Gospels. He supposes a "Primitive Gospel" which was the foundation of Matthew and Luke, and which was soon followed by other connected treatises according to the condition of the different circles of readers. This "*Ur-evangelum*"* he thinks contained those discourses and narrations which our Matthew and Luke have in common, showing that the same Greek original formed the basis of both. And that Luke has adhered more closely to the original account, and has scattered the declarations here and there, as, for instance, the Sermon on the Mount, as spoken on different occasions. "These Matthew has collected on account of a certain affinity between them, for he seems, he says, to have had comparatively less regard to the special circumstances which evoked the Lord's words and their chronological order, than for the similarity and affinity characterizing the subject-matter of them." The discourses to which this remark applies are the Sermon on the Mount, Matt. v.-viii., Luke vi. 20-49, also Matt. x., xi., xiii., xviii.; the discourses against the Pharisees, Matt. xxiii.; the escatological discourses, Matt. xxiv., xxv.

Our author honestly admits the variation existing between the Synoptics and John's Gospel; and in relation to the day of the crucifixion, which has occasioned so much trouble in the theological world, he adhering to the time pointed out by John, the fourteenth day of Nisan (Fifth-day). Thus

* See Appendix F.

MANY GOSPELS

rejecting the Synoptics as a standard whereby to judge John, whom he argues was the author of the Gospel ascribed to him.

The different Gospels which were in circulation in early times were treated more honestly than is common among Evangelical writers. That these were "many," Luke has denoted; and Bleek points out that Origen asserted (Homil. in Luc. i.) that the Gospel according to the Egyptians was one of the works referred to in Luke i. 1.

Between the mystical schools of Judea, India, and Egypt, there was undoubted communication and communion at the time of and long before our era. "The Gospel of Bartholomew" mentioned by Jerome alone proves this, which it was said he "left behind him in Aramæan among the Indians." I am aware that this thought to many is not pleasant, who seek to individualize and personify that spirit of Christ which is to all peoples.

Our author points out the Pauline tendency of Luke, and the Judaizing limitations of Matthew, which are so clear to the careful reader. In the former the genealogy of Jesus dates from Adam, in the latter from Abraham, who also gives especial prominence to Old Testament prophecies, and who prohibits the twelve "from going into the way of the Gentiles, and into any city of the Samaritans enter ye not." Luke, on the contrary, agrees with Paul as to the universality of God's grace, and that the Jewish standard is not sufficiently high for the kingdom of God. He also speaks of the mission of the seventy more fully than the twelve. The seventy nations being referred to (Gen. x.). Luke also records the words spoken concerning the prophets Elijah and Elisha (iv. 25-27), having the same thought in view. He moreover strikingly distinguishes from Matthew in the manner in which Jesus treated the Samaritans in the rebuke given to James and John, who would have called down fire from heaven on the inhospitable Samaritan village. In this and many other particulars does Luke agree with Paul, and most

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probably had the Epistles of the latter before him when he wrote, as, for instance, compare Luke xxii. 17-20 with 1 Cor. xi. 23-25, and Luke xxiv. 34 with 1 Cor. xv. 5; also Luke x. 8 with 1 Cor. x. 27.

In his "Introduction," F. Bleek abandons as untenable the idea that the first Gospel was the work of a disciple of Jesus of the first generations of Christians.

"I would remind the reader of the facts, he says, which, as we have already seen, militate against this. (a) Our Gospel was certainly originally composed in Greek. (b) It could hardly have been composed by an apostle, for the course of the whole history is against such a supposition. The Gospel itself nowhere claims to have been the work of an apostle, nor of the apostle Matthew.* The writer never speaks of himself as an immediate disciple of Jesus, nor does he ever claim to have been an eye-witness of the events which he records. In his call of the apostle Matthew in particular (Matt. ix. 9), he does not give the slightest hint that he, the writer, is this publican Matthew; the account is quite different from what we should expect in such a case. . . . We cannot refer to the title as if it were a part of the Gospel itself, for it does not accord therewith; and there is no evidence whatever to show that it proceeded from the writer himself. The probability is that this superscription, like the postscript to the Gospel which occurs in various manuscripts, was added afterwards."

Mark is placed by our author after the two other Synoptics. In "Indices" I have indicated this view for reasons which seemed plain to my mind, and, as F. Bleek says,—

"The matter is so clear and obvious, as not for a moment to admit of a doubt as to the priority of Matthew and Luke. This is very manifest in those passages which all three evangelists have in common, where Mark blends, in a manner peculiar to himself, what Matthew and Luke respectively say. Take, for instance, Mark i. 34, as compared with Matt. viii. 10 and Luke iv. 40."

A Friend who esteems himself a pillar in the church, and no doubt is one, recently, in all sincerity, paid me a visit in regard to the publication of "Indices," which it seems he

* That the Synoptics are not original is being admitted by evangelical writers such as Rev. W. Sanday, who writes in the employ of the Christian Evidence Society.

“ONE THING NEEDFUL”

obtained from the public library. His manner was excited, and he seemed to consider me an offender against the discipline of our people in reference to this matter. I felt sorry for him, but no temporary convenience or imaginary satisfaction can compensate for adopting error as the substantial truth. Though, as I told him, I regretted the publication of “Indices,” now three years since, considering that the truths therein portrayed and somewhat unskilfully set forth, I did not then see, as I now plainly do, that the truth of history, in the evangelists’ minds, was not by any means a primary consideration. Indeed, in the case of John he does intentional violence herein, thereby indicating the poetic characteristics of his Gospel. Hence his disagreement with the Synoptics as to the later * journeys to Jerusalem, the raising of Lazarus, the opening the eyes of the one born blind, and his most pointed denial of the day of the crucifixion, as denoted by them, thus intentionally wrapping the closing scenes of the life of Jesus with the mantle of mystery, seeking thus to point the minds of his esoteric readers to the unhistorical character of his Gospel.

In speaking of the New Testament literature, Job Scott says (“Journal,” vol. i., p. 249), “*which have their whole life and meaning inward and spiritual.*” “*The true ground and mystery of this is Christ in man; Christ our Life,*” *Ibid.*, p. 250. I am satisfied that the “one thing needful” cannot be *fully* appreciated till the mind comes to this true life experimentally. “The world does not know me, because it loves not me, but mine,” said an ancient writer personifying the power which he felt in his soul. And the celestial state is to rely upon this, the lowest condition (a child) being to depend upon mere authority. The letter speaks, but the spirit interprets; and our Father will not leave us in darkness in respect to any writing if we look to Him alone, to that Divine Principle *in us* which is the principle of reason

* See Appendix B.

itself. When we enter into the house we become acquainted with its inside arrangements, become domiciled in it, not standing in the entry, or at the door. Swedenborg, I think, says, "Angels can see men, but men cannot see angels;" that the lower cannot comprehend the higher, and no man can be elevated into this state except by his own nature, that is, his real nature. Wherein we refer all good to God as the cause, thus becoming co-operative with Him. Positive, not passive, in the sense of receiving evil or error, but active in the sense of rejecting them. The evangelist has elucidated this thought (John viii. 40) as a declaration of Jesus in relation to the bondage of error: "But now ye seek to kill me, *a man* that hath told you the truth, which I have heard of God; this did not Abraham."

It is only when we become the disciples of the Truth, of the Spirit of truth, that the language is applicable to us: "And ye shall know the truth, and the truth shall make you free."

5 mo. 23.—Have been much interested in reading matters of interest concerning the Brahmo Somaj movement in India, and the reception of Keshab Chunder Sen in England. What a lesson of the unity of the faith and true knowledge of the Son of God has this devoted theist taught professed Christians. He truly says "Jesus is not a proposition to be believed, nor an outward figure to be seen and adored, but simply a spirit to be loved, a spirit of obedience to God that must be incorporated into our spiritual being."

The addresses of this enlightened Hindoo clearly bespeak one who has been baptized by the fire of our Father's love into that spiritual life which constitutes salvation from error and evil, wherein there is no estrangement, but perpetual union and communion with the Highest. "The Lord," he says, "is my light and my life; he is my creed and my salvation; I need nothing else." . . . "He who does not understand Him cannot understand Christ. How then can Christ be known? Not through a book, not through doctrines, not

KESHAB CHUNDER SEN

by having recourse to ministers or priests, but by having recourse to the Spirit of God." My soul has been made to rejoice in the many evidences and assurances that among all peoples is spreading a knowledge of the paternity of God and the fraternity of man. Particularly was I impressed with Keshab's affecting remarks on the efficacy of prayer, and what "*genuine and earnest prayer*" had wrought for his soul. "I went to Him," he says, "sat at His feet in an humble attitude, and opened my heart to Him, and He heard me; and since then He has always heard me." I was also impressed with Keshab's spiritual experience, and its similarity to my own. He seems to have begun afresh, anew as it were, his mind having been disentangled from his previous inherited and traditional beliefs; and herein, as with myself, he was severely tried, and his weakness perfected in the strength of the Almighty One! In Him who sendeth floods of doubt to wash away the wrecks of tradition and error, in order that the foot may be planted upon the Rock Eternal, against which all the efforts of darkness are powerless. Innumerable are the experiences which go to prove the natural affinity between the human soul and its Creator; and it is a blessed thing to be reassured, as I have been in perusing the experience of this Hindoo, that when we are prepared to look to God only, *and humbly submit to His purifying processes*, that He will meet us as a son and heir of His everlasting heritage, and will confer upon us a tender love and saintly trust in Him. And it is surely enough to feel, and *therefore to know*, that "the eternal God is thy refuge, and underneath are the everlasting arms."

5 mo. 28.—Attended Byberry Monthly Meeting this week, and spent some time with my dear friend Nathaniel Richardson, who has given himself up now to be a witness for God's church in the ministry, to which he has for a long time past been called. We had sweet counsel together in comparing spiritual with spiritual. Like myself, he seems to be kept in the valley of humility and lowliness, both as to matter as

well as length of communications. The liberty which some Friends seem to have as to diffuseness and verbosity in the ministry is the cause of astonishment to me. Last First-day, after I had been favored and reached the close, I added a few words by way of appendix, and immediately felt re-proved therefor; but upon earnest entreaty at the footstool of the Lord was forgiven, and the light of His countenance again beamed radiantly upon my soul. O that I may be kept in the green pastures of His love, though I may be despised therefor, as is evidently the case with some, for we live in an age when fine sentiments and prepared discourses are in demand.

6 mo. 3.—Have been struck in reading the “Dialogues” of Plato with the similarity of many of them to the writings of the evangelists and Paul’s epistles. The account of the young man who came to Jesus inquiring concerning eternal life, as narrated by Matthew and Mark,—Luke calls him “a certain ruler,”—is strikingly like Meno, a young man of high rank who came to Socrates with a similar query, and was directed to the indivisible fountain of all virtue. “Then, Meno,” said the sage, “the conclusion is that virtue comes to the virtuous by the gift of God.” A distinction is made between knowledge and right opinion, the latter being founded in wisdom. “It is,” says Socrates, “*an instinct given by God to the virtuous.*”

There are many parallel passages in the Phædo and the New Testament literature, its different writers no doubt being familiar with Plato. “I am,” says Socrates, “very far from admitting that he who contemplates existences sees them ‘through a glass darkly.’” Here is the same language used by the apostle, 1 Cor. xiii, 12, Plato enclosing it in brackets, as being a quotation. *The sentiments are the same in many instances.* As, for example, Socrates says, “the seen is changing, and the unseen is unchanging.” Compare with 2 Cor. iv. 18.

No student of ancient literature can fail in the discovery

SOCRATES AND JESUS

that the writers of the New Testament were not in advance of contemporaneous thought and opinion either as to their sealed style of writing or their enlightened view. The "Dialogues" of Plato clearly prove this, and from a careful survey of the field I am convinced that the evangelists had these in view when they wrote, thinking to improve on them, making Jesus their hero as Plato did Socrates before them. In regard to the immortality of the soul and forgiveness of enemies, Socrates is as clear as Jesus. As, for instance, the former says, "The soul is in the likeness of the divine, and immortal, and intelligible, and uniform, and indissoluble, and unchangeable; and the body is in the very likeness of the human, and mortal, and unintelligible, and multiform, and dissoluble, and changeable. Can this, my dear Cebes, be denied?" "Whence come wars, and fightings, and factions?" queries Socrates. "Whence but from the body and the lusts of the body? For wars are occasioned by the love of money." . . . "When she, the body, ceases from her erring ways, and being *in communion with the unchanging is unchanging.*"

True it is that wisdom is the product of no age or clime. It comes from heaven. Inspiration is His gift to the faithful and obedient soul. Leaving, then, Socrates and Jesus to their spiritual manhood, press on thou, O my Zion, and let thy God become thy all in all.

6 mo. 21.—The *Friends' Review* (Orthodox) of the present month contains an article on the above subject, and says,

"It is evident, however, that the moral law enunciated by Christ in the Sermon on the Mount was not new to mankind, even in its *most refined details.*" . . . "That the Sermon on the Mount does not express the *distinctive* features of Christianity."

This conclusion is arrived at after an examination of Plato and Buddhism, quoting the "Dialogues" of the former, wherein Socrates says, "We ought not to retaliate nor render evil for evil to any one, whatever evil we may have suffered from him." These "Dialogues," and also the sys-

tem of Sivartha, or Buddha, are cited in support of the writer's views that "*a system of morals alone is not a religion.*"

The same paper contains another article on "the worship of Mary," showing that in the middle ages "Christ was only an awful judge, whom Michael Angelo painted in his terrific picture dealing damnation on the lost, while his pitiful mother hides her eyes from the sight."

Mariolatry is looked upon as a great superstition; and it is shown how at last there came to be "*no God but Mary.*" But when we look at the Oneness of Divine Goodness, is not the thought of the first writer whom I have quoted quite as much an attempt to rend the seamless garment of Eternal Truth as Mariolatry? How beautiful is the view of Addison, "*That no sincere effort is unassisted.*" Heavenly truths are always full and complete; no half truths with Him! I have sometimes thought that Truth in the way of its coming to the *receptive soul* is, as Milton has depicted it, "The scale of Nature set from centre to circumference." It comes in its eternal fitness, the full periphery of one circle rounding one after another "in deep, circumfluent waves." What a great wrong, therefore, we do to our natures, then, by any attempt to divide the indivisible essence of All Good, "none good but One, that is God." Hence, Truth, Good, is from Him whether revealed to the mind of the untutored Indian or to the sage like Socrates, who said, according to Plato, "It is an instinct given by God to the virtuous."

— No man can think a good thought, do a good deed, without being the better for them, and just in proportion as he allows *the good* to permeate his heart, soul, and conscience, just in that proportion is he becoming regenerated, experiencing increase in spiritual things. So that finally he casts aside not only this vice and that evil trait of character, but a new life is begotten in him,—the old man is altogether put away as the soul enters God's holy kingdom; and while our bodies are on earth our spirits hold communion with our

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Heavenly Father. Salvation is thus experienced in the healthful progress of the soul, and none but a physiologist can view the Sermon on the Mount as non-expressive of the distinctive features of Christianity. "Jesus is not," says the profound thinker Chunder Sen, "a proposition to be believed, now an outward form to be seen and adored, but simply a spirit to be loved, a spirit of obedience to God that must be incorporated into our spiritual being."

"And what is Christ?" queries this devoted Theist. "By Christ I understand," says he, "one who said, 'Thy will be done;' and when I talk of Christ, I mean simply the spirit of loyalty to God, the spirit of absolute determinedness and preparedness to say at all times and under all circumstances, 'Thy will be done, not mine.'"

6 mo. 25.—Attended our mid-week meeting to-day, and was silent therein, as on the two previous occasions, which I esteem a favor. My condition was clearly spoken to, however, by my friend Jervis Elliot,—he ministering to a state that had been overcome by the world,—such having been my case during the present week, wherein I compromised for worldly advantage in a certain particular, and have reaped the wages of disloyalty, and will have to suffer and make atonement therefor. In order to maintain a healthful condition of mind, constant watchfulness in my case must be the rule, and not the exception. O when will I learn to live by every word of God?

7 mo. 5.—"The Lord is exalted and dwelleth on high: he hath filled Zion with judgment and righteousness." In this text, Zion represents a condition where the valleys are exalted and the hills laid low, and where the judgments of our God are constantly sought upon every word and deed. Towards this most desirable of all conditions, be thou diligent, O thou my Zion, of attainment; be earnest, and thoughtful, and studious, and desirous in the pathway of duty, thinking only of pleasing Infinite Goodness and of walking

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with Him. Thus Zion will be filled with judgment, and consequently with righteousness.

“Awake, awake, put on thy strength, O Zion; . . . the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.”

Thus, this summer morning, when all nature is blithe and jubilant in the delightful change of atmosphere so common in our climate, may I, though so indisposed in body as to feel excused from attending meeting to-day, may I dwell more constantly in the Holy City, putting on Zion’s strength in the midst of physical weakness and of spiritual infirmities, that these may be triumphed over in the feeling of entire trust in the providence of that love which is eternal and abiding, and which experimentally encircles and environs all those who put their confidence and reliance in the loving-kindness of our most merciful and watchful Father, Friend, and Judge, who regardeth us even in infinitesimal things.

Very many are my blessings, not the least of these is the darling little grand-daughter who is now so constantly my companion. In all things may I be thankful and regardful, and thus, as I feel concerned to live a life of love and trust in the unseen and the unchangeable, and as I centre all my hopes in Him, an increasing sense of enjoyment and happiness is experienced in terrestrial things. I am satisfied that this is the only true philosophy of living,—to live to God! Then, if deprived of worldly possessions, if the links of fraternal or paternal love are severed, why, then, if the mind has been kept centred upon Him, then what is called death is not the king of terrors to us, for we know, and are assured, that His provision is the providence of an inexhaustible love.

7 mo. 27.—On several recent public occasions I have been constrained to bear witness to the Truth, with but very little inward demonstration of spiritual life either before or after I had ceased speaking; and yet I think I have been in the life, though in the receipt of such meagre compensation.

JACOB P. TYSON

But at the close of our Monthly Meeting, to-day, my spirit was clothed with all that I could desire of the divine aroma. Verily, "an ounce of life is better than a ton of knowledge." The life of the Highest in the soul—a union of the human spirit with the Divine Father! thus realizing the sublime prayer of Jesus, "I in thee, thou in me, they in us." This life which constitutes the soul and being of a man, of which the intellect is but the servant, the purveyor, taking a daily survey of the facts and intuitions which go to sustain the inner and the outer life. This spiritual life is what I now hunger and thirst after daily; at the same time I trust my constant desire may be, "feed me with food convenient for me, lest I be full and deny thee." Humble resignation of spirit is the true place of waiting.

In a recent visit to my dear friend Jacob P. Tyson, who has lately been so near the eternal world, he informed me of the peaceful and serene feelings he had experienced in the midst of the paroxysms of severe pain, wherein the soul was lifted into the atmosphere of heavenly love. How the mystery of death tenders the spirit, eliminating vanity and egotism, making the philosopher a little child. I have felt that this dear friend's illness was not a mortal one, though calculated to deepen his spiritual life, bearing him nearer the infinite throne.

7 mo. 30.—Spent a portion of this afternoon with my dear friend Jacob P. Tyson. He is still very weak, though his recovery now seems assured. He inquired concerning last First-day's meeting, and said that he was much impressed shortly after the time of gathering, and that his mind seemed turned towards myself with much solemnity of feeling. That he felt that I was engaged in testimony and was alluding to his condition and to what he had mentioned concerning himself. And thus it was, for, after but a short period of stillness, I was constrained to arise upon my feet, having for my text, "God was in Christ, reconciling the world to himself;" and in the course of my remarks felt it right to allude

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to my friend and to his testimony, that we needed no priest or Bible for consolation in life's most trying hour. Jacob said that he thanked our God for this evidence of His condescending confirmation of his feelings, for it was a clear proof that spiritual converse could be had though distance might intervene.

9 mo. 19.—As forming a chapter in the history of my experiences, it seems proper for me to insert the following letters :

“ABINGTON, 9 mo. 3, 1874.

“ANTHONY LIVZEY.

“MY DEAR FRIEND,—Thy letter was the first and only personal information which I have received that the select preparative meeting had in contemplation for the purpose of registration my name as an acknowledged minister of our Society. Thy note also informs me that a book published by me some years since is considered by some as a bar to such action; and under the circumstances I feel it right to state that it was not until about a month previous to my first appearance in public utterance, in a meeting of worship which was on the 1st of 6th month, 1871, that I ever felt the slightest motion to a call to the ministry. And at the time in which I yielded to that call, I little expected now being in this state of existence. The language addressed to my soul was, Wilt thou go out of time refusing this thing?

“During the previous winter I had written and published ‘Indices Rational and Historical,’ and it is proper for you to consider my life prior to the eventful call to which I have alluded. That as well as the past three years of public service are before you. It is for you to judge, and not for me. I can but say that many things have occurred in the past which I could wish were otherwise. The public office which I held during the late rebellion I could not now hold. Neither could I write so literal a book as ‘Indices’ now. With some degree of truth I think I can say, with Jacob Ritter, that a more spiritual understanding of the Scriptures has been given me, and were I to write a book now it might be ‘Indices Spiritual and Experimental.’ Like others of the human family, I have been born into mistakes.

“As to a reference to the Representative Committee, I had not read the Discipline then, and such men as John Jackson and J. J. White had published books without consulting them.

“And now as to the proposed action of your meeting, that is your responsibility, not mine, though it was cheering to me to hear, as I have felt, that an agreement prevailed among you as to the call; and in its exercise, wherein I most earnestly desire great lowliness and littleness so becoming one called to be a servant of all, may thou and

ELIAS HICKS'S VIEW OF THE BIBLE

thy friends deal in perfect freedom and frankness with me. Deal with me as you would have it meted out unto you.

“Very affectionately,

“DAVID NEWPORT.”

“ABINGTON, 9 mo. 19, 1874.

“CYRUS PIERCE.

“MY DEAR FRIEND,—In looking over the ‘Journal of Elias Hicks’ yesterday, I found a slip which I had placed therein, and which I had received from thee, entitled ‘Extract of a letter written by Elias Hicks to —, 2 mo. 16, 1825.’ I should like to know its history, so that in the future I may identify it, if necessary.

“I fully believe with Elias Hicks that the Bible, to be useful, must be brought to Truth’s standard, and herein, when not ‘blinded by the reading of Moses,’ we can more fully realize, I think, the spiritual Moses, where the thing typified becomes a realization. This is denoted in Numbers xii. 8 with much power and beauty. Blessed be God, it is possible for ‘mouth to speak unto mouth.’ As I said to thee when at your house last, I am not afraid of thought and investigation, and have hence read the sketch of Professor Tyndall’s address with much interest, for he is an honest seeker after Truth, wherein he finds, as he says, behind Nature, ‘the manifestations of a power wholly inscrutable to the intellect of man.’ He also says, in speaking of the emotional nature, that it has claims ‘which the understanding can never satisfy!’ Herein the Truth of Truths are admitted; nothing but God and His infinite goodness can satisfy the yearnings and cravings of that which is the imperishable part, wherein we can, as Socrates says, ‘Hymn the true life which is lived by immortals or men blessed by heaven.’

“How desirable it is to have a place for every thing and every thing in its place, to live an orderly life, wherein the servant shall not usurp the master’s place, for the intellect of man, grand and glorious though it is in its varied manifestations, yet it still is but a faculty of the soul, of that Ego of which Milton spoke when he said,—

“‘Who reigns within himself and rules
Passions, desires, and fears, is more than king.’

“In order to govern here, I find it necessary to rely implicitly upon that power in nature and in the mind of man which it has been shown me to be, as Paul has said, strength ‘with might, by His Spirit, in the inner man.’ Oh, yes, herein is a ‘new man, which after God is created in righteousness and true holiness.’

“A sample and pattern has God shown to each obedient and watchful spirit in the mount of transfiguration, as in the figure it is written, ‘His face did shine as the sun, and his raiment was white as the light.’ Yes, ‘it is good for us to be here’ oftener than the returning morning,

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notwithstanding frailties in us, like Peter, may thus query. That thus we may witness a transformation of the earthly into the heavenly man, wherein we, too, can hear a voice in us, saying, 'This is my beloved Son in whom I am well pleased; hear ye him.'

"I began this note with a simple query, and have thus been led with the open Bible before me to write to thee and to thine, and can truly say that though, with thyself, I am considered by some, and so announced myself in public at our last First-day meeting, as a heretic, and desired to be considered as such to the ways of man and to the accepted interpretations of the world; yet still I love the Bible, and can say with Theodore Parker, 'You cannot open this book anywhere, but from between its older and newer leaves there issues forth words that burn even now, though they are three thousand years old.'

"The Bible has a place. Man was not made for the Sabbath; but as it is written, 'The Son of Man is the Lord of the Sabbath,'—that is the product of the Heavenly Man, even Christ the Lord, the first-born of every man, the head of every spiritual creation. With much affection, in the bonds of gospel love, I am thy friend,

"DAVID NEWPORT."

9 mo. 21.—With the exception of attending Bucks Quarterly and a First-day's meeting at Bristol, I have been generally at home during the past two months, and in regular attendance at our own meeting, wherein I have been frequently preserved in silence, though yesterday, after a time of deep wading, I was much assisted in testimony and thanksgiving. Most earnestly do I desire to be kept at the Master's feet, learning meekness and lowliness of heart; and most especially do I crave to be kept out of that literal kind of preaching wherein a true sight is lost in the oldness of the letter. As dear Job Scott says, "Oh! how the literal Quaker, the zealous disciplinarian, as well as people of other names, would spurn to be told that they fight against the life of the Son of God, and will not receive his gospel." Though earnestly desirous to be kept out of all censoriousness, yet there is most certainly a true judgment in that Light which lighteth every man who cometh into that spiritual world and family of which our Infinite Father is the head, for, as the apostle has testified, "God is the head of Christ." The head of all true anointing, the life of all true ministry,

JOSEPH BANCROFT

wherein the soul, thus called, is baptized into suffering for the suffering seed. This was most especially the case at the late Bucks Quarterly Meeting, where there were those from other meetings who did not wait for that sufficiency which is of heavenly wisdom. How necessary it is for Zion to clothe herself with the garments of great humility and watchfulness herein, so that she may come out of the wilderness leaning upon the breast of her beloved, even the bride, the Lamb's wife, for every virgin soul must feel the dread of intruding advice in spiritual concerns upon another. And when we pronounce censure and judgment, when, like Moses in the desert of Zin, we may be commanded to "speak unto the rock" only, we judge in our own sufficiency, and "smite the rock;" though "the congregation drank and their beasts also," yet still the waters of Meribah, signifying strife and rebellion, bringeth death unto Aaron, and preventeth Moses from entering the promised land. Whom God hath joined, therefore, let not man divide.

10 mo. 13.—In company with my friend Jervis Elliot attended the meeting at Wilmington, Delaware, last First-day; it was a solemn opportunity. We stayed at the hospitable home of Joseph Bancroft, who is so much concerned for the gathering of all by the name of "Friends" into the same outward and visible body, and towards this end has travelled many hundreds of miles, and has also published a recent book, as well as many pamphlets, for the purpose of advancing this cause.

10 mo. 9.—As usual attended our mid-week meeting yesterday, but received not one scintillation of heavenly light, was dull and sluggish throughout. After meeting we met in a committee appointed to consider the state of society, and here it was altogether different with me; how true it is that "the Lord commandeth the blessing, even life for evermore." We sat, indeed, in heavenly places, and my soul was filled with thanksgiving to the Great Giver for His unspeakable gift, by means of which the weakness of the flesh can be

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overcome in the manifold manifestations of the SPIRIT! How my soul goes out to all, especially to the dear youth, in prayerful desires for their everlasting good, and herein beautiful is the admonition of "the Preacher," "Remember thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

10 mo. 14.—Attended a funeral this morning, to which special invitation had been given me, and at which I was evidently expected to speak by the friends of the deceased and those gathered. Before proceeding to the house, I was under considerable exercise, seemingly to foreshadow labor thereat; but after getting in the stillness, I found that I had nothing to communicate, and notwithstanding the doors were opened by those standing in the yard, so that they might hear what might be said,—I being the only one present from whom speech was expected,—yet all availed not. Notwithstanding I was perfectly willing to accommodate in the way anticipated, still I had not the slightest signal from the Master, and of course had to acquiesce. Now here is a phenomenon frequently witnessed among Friends, which admits of no explanation short of that power which Tyndall in his late address before the Royal Society on the subject of materialism admits to be a Power existing behind Nature, and which he says is "wholly inscrutable to the intellect of man." And herein I can say that I have been in the habit of speaking in public for thirty years, before I was called to the gospel ministry, on political and scientific subjects, and always have been ready to fulfil expectation therein. But now how different, for I know not what I may be led to say in the least degree, or whether to communicate anything whatever. All special preparation is therefore useless in reference to any set occasion. I do not mean to say that the intellectual should lie dormant and uncultivated; that would be unnatural, and therefore wrong. What I desire to imply is that the spiritual in such cases should have the masterhood, the

A HYDRA OF VICE

supremacy. "Take no thought how or what ye shall speak," said Jesus; "it is not ye that speak, but the Spirit of your Father which speaketh in you." Here I find is the only ground for me in behalf of the testimony of the word of the Most High. Well do I know, as Paul has said, "We hold this treasure in earthen vessels, that the excellency of the power may be of God, not of us," and therefore it becomes the creature to always call men to the Creator, to the fountain in its purity. All that man can do, and all that is expected of him in this direction by his Creator, is to bear witness to the Truth" as he or she has experienced it, and to thus stir up the pure mind by way of remembrance.

10 mo. 24.—Called a few days since on the widow of the deceased one above mentioned, and my heart bled for her in much sympathy of feeling. O what a "Hydra of Vice" is that monster Intemperance! what anguish, sorrow, crime, and want flow from the use of spirituous liquors as a drink. In this case a strong and great-hearted young man was cut off in the prime of life, leaving those behind him to suffer in consequence of his prodigal wastefulness. I could impart but little comfort to this widowed heart in reference to the deceased one; not that I felt like judgment. Oh, no.

"Let not this weak, unknowing hand
Presume thy bolts to throw,
And deal damnation round the land
On all I deem thy foe."

Her Aunt Jane Logan, who is staying with her, informed me that it was as I had felt at the funeral, that there was disappointment expressed because of the lack of a funeral sermon at the house, and that one of the "without" volunteered to go and request me to speak; and that he only desisted on her informing him that Friends were not always ready to preach the gospel, or words to that effect.

My friend Edith Atlee has loaned me the diary of her grandfather to read in manuscript, and I was much, and I trust profitably, interested in its perusal, my attention being

particularly arrested with the entry: "Fourth month 24, 1811. —A thought just strikes with force upon my mind, which I think will be profitably preserved. He who can keep a religious diary and remain free from ostentation, is like a 'virtuous woman,'—a rare jewel,—whose price is far above rubies." And I have been exercised herein that I may watch and pray against the appearance of evil. Such a journal must necessarily treat of the Ego according to the letter; but notwithstanding this, I trust the spirit may be preserved in meekness through the divine favor, for I do believe it is possible for us even here to love from His love, to conceive from His wisdom, and to live from His power. All that is contrary and opposed to this is perverted activity, not in the divine life and harmony, for there is no life or truth that is not referable to the Eternal Mind.

10 mo. 30.—Swedenborg saw an inner significance in the Scriptures, which in relation to the outward sense has been called the Science of Correspondences, and herein he is not alone, for to our early Friends was revealed a spiritual understanding. "The language of Scripture," says William Penn, "is often hyperbolical;" and George Fox says, "Christ is the substance of all figures; and his flesh is a figure;—for every one passeth through the same way as he did who comes to know Christ in the flesh." And in one of his addresses to Oliver Cromwell he says, "I am moved to give forth for the truth's sake from him whom the world calls George Fox, who is the son of God,"* thus illustrating the beautiful doctrine of sonship. "All who are led by the Spirit of God are sons of God." Likewise on his trial at Lancaster he exclaimed, "The saints are all one in the Father and the Son; they are of his bone and his flesh." And William Penn, in his writings, quotes and comments upon a declaration of George Fox the younger, who says, "I am the light which lighteth every man that cometh into the world, am the

* Fisher's Review, p. 40.

THE DIVINE SENSE

true eternal God; by me all things are apparent." (He that readeth let him understand!)

The early Fathers frequently speak of the "Divine Sense," and that great orthodox champion, "St." Athanasius says, "that should we understand sacred writ according to the letter, we should fall into the most enormous blasphemies." Likewise speaks "St." Augustine, "In all things that God hath spoken, in His written word, we must seek for a spiritual meaning." Origen commiserates those who construe the account of creation in Genesis corporeally. "No man," says he, "can doubt that these things are to be taken figuratively and not literally." Again he says, "They who find fault with the allegorical expositions of Scripture, and maintain that it has no other meaning than that which the texts show, *take away the key of knowledge.*" This is not exceptional language on the part of the great lights of the early church who were "within" (Rev. xxii. 14). Those who were "without," the apostle characterizes (Rev. xxii. 15) as "dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." The whole history of the church shows that the wise and the prudent of this world have rended and trampled under their feet "your pearls," that is, the "Divine Sense" of which Origen speaks. Tertullian calls these the "disciples of the letter alone," and explains that the Son of God hath no mother, no, not in pure wedlock. "Every ray put forth by the sun," he says, "is a part of the whole."

This hieroglyphic mode of writing is not confined to the literature of the Old and New Testament, but is common among Oriental peoples, and in reading it we require an interpreter to understand its deep meaning. The founder of ancient Rome, it is said, was brought up by a wolf, and herein is the language of metonymy and symbol, and thus veiled often do we find ancient writings. Though doubtless Oriental literature contains much more wisdom than is commonly attributed to it, early history clearly shows that this

kind of language was used and understood by the learned Hermes, the Egyptian philosopher, legislator, and priest, who acquired the surname of the Thrice Great, and who is thought to have lived about the time of Moses, says, "This visible world is but a picture of the invisible, wherein is seen, as in a portraiture, counterfeit forms of more real substances in the invisible fabric." And Philo, A.D. 40, says, "The whole law of Moses is like a living creature, whose body is the literal sense, but whose soul, the more hidden meaning, is covered under the sense of the letter." *

This evident hidden significance has caused much trouble to many tender minds, and Drs. Adam Clark and Watts have feelingly expressed their difficulties in relation to such terms as the fall, the rock, the serpent, the resurrection, etc. "Who knows," said the latter, "but God may raise up some man to expound these mysteries," thus looking to man instead of to that true interpreter, whom I believe will not suffer us to remain in darkness if we ask Him according to His laws and His providence concerning any needful and necessary thing. But this knowledge will not be communicated to us in the condition of carelessness or of serfdom.

"For Jove fixed it certain that whatever day
Makes man a slave takes half his worth away."

We must come to know that the Spirit of our God is the spirit of liberty, for herein are the depths of individual experience,—much meditation, and much secret communion with Him. A perfect love comes to be known which casts out all fear; least of all do we fear an investigation of the books, language, and literature of man.

Now, for instance, if we explain the book of Genesis as being in the language of symbol, or, as Swedenborg says, the

* Scripture is to be interpreted by Scripture, as in Rom. iii. 7, instead of "my lie," read my orientalism. in substituting the name of Jesus, as he did, for the religious sentiment in man.

THE FLOOD

language of correspondence, many difficulties are cleared away, many mists, and much fog, disappear. We can read our Bibles and retain our reason! Science and faith "kiss each other in the mount of God," and thus we can reconcile the Scriptures with God's works around us and above us.

Biblical scholars universally now agree with Swedenborg that Genesis has been compiled from some former author, the latter says from the book of Jasher, and holds that the first historical allusion is the call of Abram, and that the portion of the Bible before that time is much older than the rest, and belongs to the purely hieroglyphic age. Such is the Swedenborgian view,—that it was transcribed by Moses, divinely illuminated from the records of a more ancient people, and that the account rendered of the deluge is like the rest, to be spiritually understood and interpreted. Swedenborgians point out the incomprehensible and contradictory nature of this account. Says the Rev. Abiel Silver, of New York:

"In the first place, it declares that it rained 'forty days and forty nights,' and that the 'flood was forty days upon the earth;' which is a plain indication that the deluge then ceased to prevail. It next avers that the waters continued to rise for one hundred and fifty days, which are one hundred and ten days after it had done raining, and longer than it is affirmed that the flood was upon the earth. We are next told that at the end of one hundred and fifty days the ark rested on Ararat. This resting of the ark, being just at the time when the water had done rising, would show that the water rose just high enough to set the ark upon the mountain and no more. And from this time, we are told, that the waters returned from off the earth continually; and yet, that it was not until seventy-three days after the ark had rested that the tops of the mountains were seen. This would not only make Ararat the highest mountain upon the earth, but even so much higher than the rest that the waters had to fall continually for seventy-three days in order to bring the other mountains in sight. We are next told that on the fortieth day after the tops of the mountains were seen, Noah sent forth a dove to see if the waters had abated. This certainly was a very singular step for Noah to take at this time. Had he forgotten that the ark had been resting on dry land for months, and that the mountains had been in sight for forty days? But what is more remarkable still, the dove found no rest for the sole of her foot, for the waters were on

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the face of the whole earth. 'These,' our author says, 'are strange discrepancies. By the literal sense alone they cannot be reconciled. Nobody has successfully attempted it. The commentators wisely pass them by in silence.'

And herein the Egyptian records tell us naught of a cataclysmal deluge, and science assures us, too, that the land was never visited otherwise than by its annual beneficent overflow.

"The deposits of that overflow," says Professor Richard Owen, who has recently visited Egypt in company with the Prince of Wales, "which would have been swept out of the valley, which the Nile has excavated by a diluvial wave, testify as strongly as the volcanoes of Auvergne and the cataract of Niagara against the operations of any such geological dynamic at the Septuagintal date or any earlier period. The instructive layers of a grand old book, in part read by Horner and Henekyan Bey, have since been displayed throughout their extent by later engineering operations. They testify to as great a duration of time past for these successive depositions as the mythical period of Mantho, anterior to his historical period, would require."

Such being the language of the Spirit of truth, it is becoming a serious inquiry with many tender minds what shall we do with the Bible? Shall we lay it by as of but little value in the light of the analysis and of the scrutiny of the age? For one, I would say not so. Read the Bible intelligently and soberly, and the account even of the deluge is not without a divine meaning, the letter itself pointing to the moral. The narrative says, "Fifteen cubits upward did the waters prevail, and the mountains were covered." Now the difference between the height of a mountain and that of the "hills" mentioned is only twenty-two and one-half feet, thus directing the mind to the impossibility of a literal, and to the necessity of the symbolic sense, for humanity is denoted in the history. Man being a microcosm, an epitome, an ark, wherein he finds the birds that fly in the air, the fish that swim in the waters, and the animals that roam upon the face of the earth. Over all these he should have dominion, and when the floods come, of which the Psalmist speaks

NOAH'S FLOOD

when he says, "Save me, O God; for the waters are come in unto my soul." "Let not the waterflood overflow me, neither let the deep swallow me up." Then in such a time to the ark of safety doth the watchful soul flee. The window at the top points to that light which lighteth the understanding of the spiritual man; the door at the side denotes a condition of receptivity to Truth, and the three stories illustrate the trinal nature of mind. Noah and his family represent God's salvation and regeneration, wherein all is harmony. Thus the lion lies down with the lamb and the leopard with the kid, and a little child doth lead them, and the ark doth rest upon God's "holy mountain," the Ararat of safety. In the midst of want and destitution, that which is comparable to the small and the few, as Noah's family, these can be gathered together into the true church and sanctuary of the soul, bringing under its benign and heavenly influence all wayward thoughts, feelings, and propensities; all living creatures being brought into oneness and harmony. The mind having found its Zion, its divine and heavenly good; the ark rides safely above the flood-tide of error and superstition, even though they were as the mountains of Sin, seemingly to overshadow the mount of God. But slowly the waters of deception recede, and then the ark rests in safety upon the top of the mountain. Herein is purification and conversion and regeneration. The desire is begotten in the mind, and ability is given to "strengthen the brethren." And the innocent and inquiring dove goeth forth; but, O, she findeth no rest for the sole of her foot. None are ready to receive faith, love, and charity; all yet in the oldness of the letter, not willing to dwell in the newness of the Spirit, and so the dove returneth to the ark of safety; here she waiteth and abideth her time, and again, after a season of patient waiting, she goeth forth and cometh back to the 'ark, and "Lo, in her mouth was an olive-leaf plucked off." None willing yet to receive the Truth in its entirety, and lo, again the ark is sought and found,

and after waiting a third time for the commands of the spiritual head, the Spirit of truth is received into the midst of those prepared for its reception.

The number forty is a very peculiar number, and is frequently used in the Scriptures to denote a full period of temptations. In the book of Numbers it is written, "Ye shall bear your iniquity forty years; ye shall search the land forty days." Thus Ezekiel was commanded to lie upon his right side forty days. Moses abode in the mount forty days and forty nights, and Jesus was for the same period in the wilderness. Four is the square of two, and ten denotes all we have. We enumerate ten and then begin again. Forty seems to be in the Scriptures a peculiar number, having a significant symbolic meaning.

All readers of the Scriptures see that many names are used to denote the ONE THING. Paul speaks of being in Christ and of Christ being in him, and thus Noah was in the ark and the ark was also in him. "I in thee, thou in me." Herein is harmony and heaven.

II mo. 13.—Have been much interested and instructed in reading some of the sermons of "St." Augustine as to his interpretation of the New Testament. Many things he construes which have a seeming literal sense as a symbol of the spritual and internal. In speaking of the miracle of the barren fig-tree, "If ye are thinking of trees and mountains in their ordinary and familiar sense," he says, "it has not been done." He speaks of the action of Jesus in reference to this miracle as not to have been mistaken in finding "no fruit on it," but as making "a pretence of seeking," "a fiction therefore worthy of praise, not of blame," this father says.

Augustine's sermon on the parable of the ten virgins is very edifying. The cry at midnight signifies ignorance; the precious oil is the gift of God, "an inward oil, with the assurance of a good conscience, with an inner glory, with an inmost charity." "The foolish virgins sought for what

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they had been wont to seek for, to shine with others' oil, to walk after others' praises." Those "who sold you oil," he symbolizes as meaning those who sold praises and flatteries, quoting the Psalmist: "The righteous shall correct me in mercy, and reprove me; but the oil of the sinner shall not fatten my head."

II mo. 14.—I have had much service in the ministry lately, often in fear, in trembling, and in great dread. Was largely made use of at our late Quarterly Meeting. I felt to the edification of many minds. It is really wonderful how the Lord is making a way for me; to Him alone I accord all the honor and praise. Yesterday, at a funeral to which I was especially invited, I had a most painful experience. The deceased was one who used intoxicating liquors much too freely, though otherwise a kind-hearted and useful man, and he lived in the same neighborhood wherein the experience narrated on page 267 was had. As a special invitation was again extended to me to speak when at the house, and as freedom was felt, I was dipped into suffering for the suffering seed, and had considerable to say in deep sympathy of feeling for the afflicted ones, and also much admonition in respect to the use and sale of intoxicants; and as the friends of the deceased of that class were largely present they were offended. I spoke kindly to them after the opportunity. One of them, a dealer, said to me that he had been told that I was expected to speak, and that he had been assured by the one who invited him, who was a good customer of his, that I would not be offensive. And thus it was I had to disappoint not only this man but also myself, for I never was so plain on this subject before in public. I was much pained, however, thus to hurt men's feelings whom I have long known. I would so much rather have their good will, but was comforted in what that deeply experienced dweller in the truth, Anthony Livzey, said to me in the way of encouragement. Indeed, my hands have been ready, like those of Moses, to hang down in the thought that perhaps

I was unskilful in the division of the word, for I was very severe, but perhaps not too much so, considering the terrible nature of the iniquities of this monster scourge. The surgeon's skill is sometimes the truest tenderness.

II mo. 24.—My experience at our last First-day's meeting quite strikingly illustrated the miracle, Matt. xx. 32, 33, as explained by the interpretation of Augustine near fifteen hundred years since. "What is Jesus passeth by?" queries this father. "Jesus does things which pass by," he explains. "Mark and see how many things of his have passed by," he continues. "Even the very miracles which he did are passed by when they are being done. In a word, not to dwell on this, he was crucified, he is hanging to the cross always. He was buried, he rose again, he ascended to heaven; now he dieth no more, death shall have no more dominion over him." (Rom. vi. 9.)

The two blind men, Augustine explains, symbolize states and conditions of antagonism, and that Christ ever teacheth oneness. He is the corner-stone who made both one. (Eph. ii. 14-20.) "There is no corner in a building," he says, "except when the walls coming together from different directions meet. The two blind men then crying out unto the Lord were these two walls according to the figure!"

Thus it is Jesus passeth by, and Jesus standeth "still" "and calleth them," illustrating the temporary and the unchanging. In man's blindness he "cries out" unto that which is typified as David's son; but it is God's son who "immediately" giveth sight unto blindness.

The different accounts given of this miracle by the evangelists illustrate the freedom of their different compilations and compositions. That of Matthew's is to be preferred in that he has much the better preserved the esoteric sense of the twain made one.

THE SCRIPTURES

1875.

I mo. 28.—At our late monthly meeting my name was brought forward by the preparative meeting of ministers and elders, acknowledging me as a minister of our Society. At the suggestion of Anthony Livzey, the partitions were removed, and the united men's and women's meeting considered and unanimously concurred in the expression of the belief that a gift in the ministry had been bestowed upon poor unworthy me. After the clerk had made a minute directed to the Quarterly Meeting, I felt it right to make a few remarks concerning the manner in which, in the first instance, I had been called to this service. Also, I alluded to some of the objections which had been urged against me by some, particularly to my having held office under the national government during the late rebellion, and in regard to the publication of "Indices." And herein I have reason to rejoice that I have maintained my integrity, having left the result to the guidance of best wisdom, feeling, as I publicly expressed in the meeting, that it was marvellous in mine eyes.

In respect to the Scripture, I stated that I considered it as the product of the human mind and spirit, and as therefore one of the trees of the garden of which man should freely judge. I also further stated that I saw, as I have said on page 253 of this journal, that, as the scriptural writers were intent in the illustration of eternal principles, they were not particular as respects history and fact; and I might also have added of agreement with each other. I also said that if "Indices" had caused a lack of appreciation of the Scriptures, I sorrowed over it. Watson Tomlinson, who dined with us, said that my remarks were well timed. I certainly have not taken aught back of fact or truth, though, as I have stated in this journal, I have explained to some friends that I now see some things differently from when I published

"Indices." This is particularly the case with "the Gospel according to John." This work I did not then appreciate, in that I did not do justice to its internal sense. I now view it as one of the finest poems and allegories on record, containing in pictures descriptions of spiritual things.

It is indeed wonderful that one like myself should in a large meeting be acknowledged as a minister of a Society, such as Friends, I having adopted none of their peculiarities in costume, either in dress or beard; and also holding and openly avowing disbelief in the gods of popular Christianity in such a work as "Indices." I have sometimes thought that Eternal Wisdom may design me as an illustration that a so-called "heretic" may by watchfulness and prayer be made an instrument of advancing man and of lifting up the ideal of the true, the good, and the beautiful. And herein I humbly desire, this day, that in my efforts as an iconoclast, in full view of the responsibilities resting upon me, that I may in all things be under the immediate teachings of Heavenly Wisdom; and that especially in directing men's attention to the distortions of true religion which so prevail in the Christian world, that true charity may govern life and word, wherein the truth may be made manifest in the power of God.

I mo. 30.—Called to-day to see Lucretia Mott, who has been quite ill, though now happily convalescent. Many days in time for her do not seem denoted, though her mind and memory are wonderfully preserved. She narrated much of interest concerning the separation in 1827, and stated that when a member of Twelfth Street Meeting, prior to that event, some of the elders called on her on account of a communication in which she cited William Penn without naming him as authority, that "Christians should be judged more by their likeness to Christ than by their notions of Christ."

I was also much interested in respect to what she said concerning Hannah Bennard, who was disowned by the London

LUCRETIA MOTT

Meeting, while travelling in England with a certificate from her Friends in New York, because of her views concerning the Scriptures. Lucretia stated that she was a woman of a high order of mind and gift, and that she lived till after 1827,—lived to see, as she said to a friend, her views endorsed by thousands. L. also said that there was no truth in the reports that were circulated by the orthodox party concerning her subsequent life. She further stated that ——— obtained of her in a surreptitious manner documentary matter concerning Hannah Bennard, which he neglected to account for, after the manner, Lucretia said, of a “pious fraud.”

In reference to the sifting times of 1827, is not the declaration in Gen. 1. 20 applicable to our Society? “God meant it unto good, to bring to pass, as it is this day, to save much people alive.”

2 mo. 4.—Read carefully to-day the Archbishop of Canterbury’s address before the Margate Church Institute on the subject of the controversies now being carried on between prominent scientists and theologians. I was pleased with it, and feel to commend the true subjective method adopted by the archbishop in the larger part of his address; but the latter part of it is entirely unfitted to the body of his argument, in that it is foreign to its method, seeking to tie the living spirit of faith to the dead body of ancient dogma.

Now, true religion and undefiled before the Father rests upon no doubtful authority. It does not depend upon the conclusions of science nor the methods of the theologian. It exists as a fixed fact more solid than this solid earth, having had its being in the human spirit before the study of the methods of science and theology began; just as human language existed ere the science of ethnology pointed out the unbroken continuity of its relationship, wherein is proven, as Max Müller has denoted, names representing faith, law, spirit, prayer, sacrifice, as clearly coming from the same root,

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and expressive of the same thought, being found in widely different languages and people. Its spring and seed are in the native constitution of the human soul. This is its germinal source, and the science that does not so recognize it is not a true science. Now, in order to prove any external thing, we first recognize the internal evidence of the workings of our minds. And in our researches into material objects we rely on experimental evidence. But the internal sense is fundamental and primary, is first, therefore greater; and herein internal evidence of internal things, or trust in the veracity of the inward faculties and workings of the human mind, is the condition of belief in external things. Only an insane person refuses credence and trust herein. Faith is therefore simply loyalty to this interior sense, or light that lighteth every man that cometh into the world. It is Alpha and Omega, the beginning and the end of a condition of mental sanity in which, as obedience is abode in, discoveries are made in "that power which makes for righteousness," and which would become self-conscious in us. We know, because it informs us of its attributes and designs concerning us. Herein we bow in homage and loyalty to that which we recognize as the great central cause of all things. To a revealing power and love, which, as we yield to the manifestations of its kindly and fatherly sway, will guide us by an inward feeling that truly has no fellow to the fulfilment of righteousness, joy, and peace in the Holy Spirit.

Now, whatever the form may be, this is the eternal substance of all true religion. The same formative principle which exists in the tree, the crystal, and the star, making them what they are, also exist in man, seeking to guide, to govern, and to bless him, and finally to become self-conscious in him, with a self-consciousness that exists in no created thing. Here is a guiding force inherent in his organism attracting him to the true, the good, and the beautiful.

To this almighty self-sustaining power man is intimately

MAX MÜLLER

related, and in this relationship is the only promise of immortal life; in that the human mind and spirit take cognition of virtue, truth, and goodness. These attributes, ideas, and principles being inherent in Deity can never die; and in man these are brought into personal manifestation of conscious affinity, kindred, and connection with Him, being conferred out of the infinite plenitude of almighty energy and goodness upon man by Him who remains to be the Author and Endower of the august privileges of this relationship. These elements of being and individual consciousness in man are indestructible, because of their correlation to their Infinite Source, and because of the constant increase of a normal condition to a higher manifestation and conscious development within man, and are grounded and founded in a substance which cannot possibly pass out of existence.

I have alluded to illustrative testimony of which there is much concerning the link which binds the human soul to its Great Original, of which a poet has said,—

“Religion, what treasures untold
Reside in that heavenly word,
More precious than silver or gold,
Or all that this earth can afford.”

And I know of nothing more touching as respects this most sacred relationship than the conclusions of ethnology, as Max Müller has pointed out as having clearly established as a historical verity, that the words Heavenly Father were among the earliest utterances of humanity.

“We have,” says he, “in the Veda the invocation, Dyaus-pitar, the Greek *Zeus-pater*, the Latin *Jupiter*; and that means in all three languages what it meant before those three languages were torn asunder; it means Heaven-Father! These two words are not mere words; they are to my mind the oldest poem, the oldest prayer, of mankind, or at least of that pure branch of it to which we belong; and I am as firmly convinced that this prayer was uttered, that this name was given to the unknown God before Sanscrit was Sanscrit,

and Greek was Greek, as when I see the Lord's Prayer in the languages of Polynesia and Melanisia, I feel certain that it was first uttered in the language of Jerusalem."

The recent declaration of Professor Tyndall is also assuring that science does not undertake to comprehend the Infinite; and that a comprehension of Him and His attributes belongs by right to the domain of FEELING. Thus the deductions of science, and the everlasting Rock of Ages upon which the true Quaker or Friend feels humbly called to build. These are one and the same. As Isaac Penington said two centuries ago, "that which is not experimental is doubtful." As in the natural so in the spiritual sphere,—it is the creative law wherein, by diligence and obedience, we discover that "God is the life of the soul."

2 mo. 15.—Yesterday, in company with a friend of intelligence and cultivation, he took occasion to introduce his thoughts in a somewhat controversial mood, having in part adopted the Darwinian theory, and expressed his doubts of design in the creation, as well as of the immortality of the soul. I pointed out to him the character of my hope, and also the nature of the argument of design, in which man is the end of the complex mechanism of material things, and in whom they are crowned with design; and that in him alone is disclosed Nature's arcanum. That coal, iron, gold, and oil deposits, or mere vegetable life in which there is no consciousness, cannot satisfy our rationality as to an intelligent purpose in the creation. But that in man alone is the solution of all that is enigmatical in Nature, he being, in a material point of view, the epitome and abstract of all that is beneath him. We must therefore look to and appreciate him as Nature's embodiment in order to comprehend the great argument.

Now, we find in all created things something of the nature of an opposing force. A case was never so clearly stated, but that something can be said on the other side. This phenomenon grows out of the condition in which we reside.

INFINITE DESIGN

This clearly was never intended to be a paradisiacal state. It is one of development from type to type, and has been built up in a chain of endless being.

Now, if we admit a Great First Cause as proven, it is not at all wonderful that He should work on a different plan from that which some of our philosophers consider would have been most consonant with their ideas of chaos or cosmos!

The argument against design is not a new one, and must have occurred to every intelligent observer. It is the argument of negation, in that malformations and abnormal growth are clearly visible in created things. A certain writer instances the fact of "a land salamander having aquatic gills," as against the idea of Nature having an intelligent author, and herein adduces proof of "tentative acts and after-correction." Nature repeating the same tentatives is the charge, and the same corrections for centuries. Now this is no argument against design, it is only appreciable as evincing a doubt as to the manner of His procedure on this little speck of a world which we inhabit.

Common sense assumes the Eternal Mind. These facts simply prove, if they prove anything, that His ways are not our ways, and that the world comes out of a mysterious plan which we cannot comprehend. If tentation be proven in Nature's plan, still the end is plain. If God proves His work by germinal processes, in which there are corrections, does this not establish a fixed intention of a uniform purpose? The exception here clearly proves the rule. Darwin "freely confesses as absurd in the highest degree possible the supposition that the eye with all its inimitable contrivances could have been formed by natural selection."

Now, if Infinite Design be perspicuous in grand results, then that which is enigmatical in elementary digits wherein tentation is shown, it is only still further proof that Nature by and through established law retains that which is serviceable to her great purpose, and rejects all abnormal and

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exceptional efforts and growth as contrary to and against the end and purpose of creation.

And here certainly is proof of a beneficent Being and of an Infinite purpose of a positive character, in which negation, tentation, and abortion, seek not to undo, but to further the object and plan so clearly designed.

This then being established, does it not follow, as the absolute inference of a sane mind, that as man is the end of a harmonious purpose as exhibited in this world, that he is a more proper object for the study of a rational intelligent creation in his search after Deity than a "land salamander" or an "embryo Nudibranch"? For in him is the ontological fact, wherein is the conscious being of a man, by whom, and in whom, is not only God proven, but also is the immortality of the soul demonstrated.

Now there are certain things established,—that of being is one of them. Its proof depending upon consciousness. But herein my friend, to whom I have alluded, queried: "As life was motion, was not death the extinction of both of them?" I reply that matter in its changing forms is indestructible. The crucial test of science proves this, though contrary to appearances, for in the process of combustion the fuel seems destroyed. May not, then, the phenomena which we call death, wherein motion seems forever stilled, be also only in appearance? And here let us go back to the position already established that man is creation's crown,—the chiefest even of the material world. But if death be the close of the conscious entity of a man, then matter, the lesser, is of more consequence than mind, the greater,*—the servant is of more importance than his Lord and Master. A position clearly absurd, as the greater always transcends and involves the lesser. And here, keeping in mind the inde-

* Mental force is not a correlated force. When my body is dissolved, the power goes to enrich the soil, and the spiritual-intellectual force goes to God in heaven.

IMMORTALITY

structibility of matter, let us look at that other established deduction of science, that between each and every of its particles there is an affinity and attraction. But here also has science established a paradox, if it seeks to make mind the inferior of matter, and does not allow that conscious being has an attraction of kind to kind, and nature to nature. We need, however, but to refer to the science of the soul, a science just as true, and founded and grounded just as certainly upon fact and experience, as that which relates to the physical world, to know, and to thank God in the knowledge that there is a spiritual power and agency, and that He is that power and agency, who hath neither beginning of days nor end of years, but who endureth from eternity to eternity. And that in Him is the only hope of the fulfilment of that indestructible, universal, and innate desire which He hath begotten in that form of conscious motion and being called man, upon whom He hath conferred an immortal nature capable of cognition and communion with Him. And that that nature hath an affinity and conscious attraction unto its Maker and its God. Herein is the proof of its immortality!

As to its beginning, ultimate facts are not to be found in God's economy. The ultimate is enveloped in the infinite and incomprehensible. The microscope as well as the telescope each disclose this wonderful revelation. If the minutest visible specks of matter be examined, they will be found in turn to contain complexities. "The blue color of the atmosphere is caused by myriads of spores or germs of vegetable and animal life filling the air, but quite invisible under the highest power of the microscope." Thus the infinitely little is quite as wonderful as the infinitely great! All matter is in motion,* and its units oscillate with unimagined speed, varying with the surrounding temperature.

* Expansion and contraction by reason of different phases of temperature prove this.

Within each molecule are systems within systems. The eye cannot reach them, nor the microscope explore them. Beyond their scrutiny, for instance, is the scent of the rose or the violet. A profound writer has said: "Atoms combine system within system in such ways that each atom, each system, each compound system, each doubly-compound system, has its motion in relation to the rest, and is capable of perturbing the rest, and of being disturbed by them, while molecules of each kind are specially affected by molecules of the same kind existing in the furthest regions of space. Units of sodium, on which the sunlight falls, beat in unison with their kindred units more than ninety million miles off, by which the yellow rays of the sun are produced."

2 mo. 27.—Illustrative of the above, or rather in analogy to it, was an experience which I had yesterday at the funeral of a child to which I had been specially invited. I sat still in the house till about the time fixed for starting to the place of interment, when, entirely independent of mine own conscious volition, came the Divine Spirit, with words of consolation and healing to the afflicted parents and friends. My own condition was clearly a negative one. I was in a cold and doubtful mood. But never was I more assisted in testimony and with sympathetic feeling, too, by a power which moved *en rapport* and in rhythm with the occasion. We certainly can safely affirm that if matter beats in unison with matter, millions of miles away, that also the great heart and being of all things is not lacking in responsive attraction and affiliation to kindred beings, though He may seem a great way off to conditions of negation in which there is for a time defection and doubt. And under such a dispensation I am grateful for this evidence of divine energy that was nearer to me than I was to myself; thus again proving a conscious being moved and governed by an invisible Intelligence above and beyond itself. Divine nature is the object, man the subject, and the difference between them cannot be in substance because of the unity of all kindred things. Man

OPENINGS AND SHUTTINGS

may become a form of expression of Deity, by desiring to know the divine nature in himself and himself in the divine nature; and herein our states of consciousness vary. We cannot fathom the unfathomable and infinite. Monotony is not suited to our nature. "The darkness of night links together the light of two days." We are debarred from ultimate knowledge,—that would imply omniscience,—relative * knowledge only being ours. All that we can do is to humbly trust in that form and power to which we are consciously related. Greater knowledge may in time be vouchsafed to desire. Desire may open the portals wider!

3 *mo.* 1.—I was silent at our meeting yesterday, as I have been on several successive occasions recently, and consider it a favor thus to be a silent burden-bearer. My friend, A. L., queried of me in relation thereto. I answered that utterance was not required of me. An exercised mind is not a sufficient warrant for utterance on such occasions, and herein many err and thereby burden the living. How necessary it is to know ourselves! No better looking-glass can we have than our own minds if we study them aright. And here I desire to be preserved from all arrogance or assumption in respect to others, considering it, however, a wonderful phenomenon to sit silently in an audience who desire speech, and with a mind full of teeming thoughts, of which utterance is prohibited by a power outside and above one's own consciousness. Great instruction is there not only in the openings, but also in the shuttings of the tide of gospel love and feeling.

3 *mo.* 9.—Our meeting on First-day was a highly favored one, not only during its silent part but also in that those who were moved in testimony moved in the light of the Lord, and this was felt by all. After meeting, my friend, A. L., "for my encouragement," as he said, informed me "that the Master was with me in thought and word." So, also,

* Our knowledge is relative, however; not in the sense that we do not know things as well as the impressions of things, it being absolute though not ultimate knowledge.

it felt with me that I never was more *en rapport* with my own soul and the audience. Probably all extempore speakers have more or less felt this bond with their hearers, when perfect accord was established between them. Often a remarkable feeling springs up that seems not of nature, or of self, but of God; and so it was on this occasion,—all present seemed blended and transfigured as in one spiritual body.

Per contra to all this, however, was the circular meeting in the afternoon. On that occasion we had four discourses from ministers not members of our monthly meeting, and three of them were burdensome in whole or in part, were prolix, tame, and spiritless, lacking in that soul inspiring energy which comes from the fountain-head. In this judgment I am not alone. A minister who spoke on the occasion informed me, this morning, that he so felt, and that he was also misled by the current improperly into expression. How watchful those who minister at the altar should be, and how applicable to the spiritual traveller is the admonition in Eccl. v. 1, 2. And as the apostle has said, “If Christ be not risen, then is our preaching vain.” He who would minister in the spirit must wait upon the Spirit. “Now the Lord is that Spirit,” says Paul. Him we must know to arise in newness of life, as a spiritual Saviour and Redeemer. Clearly, there is a feeling which has no fellow, and while we desire all to be kept in perfect humility, yet therein is a judgment which we should not waive when in counsel with our own souls!

3 mo. 17.—My heart has this day been made to hunger and thirst after that holy and self-denying life so becoming the profession of the spirit, and can say, though much cast down by the knowledge of mine own deficiencies and manifold weaknesses, that I have this day felt the consolations of the heavenly King, in which divine harmony has in a small measure been experienced, and an increase greatly desired, in which His reign may be known in mind, heart, and conscience.

POVERTY OF SPIRIT

I have been much encouraged, too, in the perusal of the journal of Samuel Scott, a public Friend, who wrote during the latter part of the last century. Many are the evidences in the contents of this book in which are exhibited the manifold operations of the divine Spirit, wherein humility and abasement in the selfhood of the creature were made the measure of the resurrection and the life of the Creator experimentally in this good man's soul.

Those deep and inward evidences which he relied upon were often withheld in their brightness. "My paths," says he, "are often obstructed with walls of brass, and my ways circumscribed with an enclosure of thorns." He further says that from his youth he has been proved at Massah, and striven with as "at the waters of Meribah;" and queries in his low estate, "is there yet in the valley of Achor a door of hope"?

Thus I find that the Lord's servants, in all ages, have been proven in weakness of self and in poverty of spirit. And my desire is that I may be patient and resigned under the dispensations of heavenly wisdom, finding my daily bread in every word of God," in those pure and holy impressions which proceed from Him. Thus alone can deep answer unto deep.

3 *mo.* 20.—The lines of my life do not seem of late cast in pleasant places, in that not much spiritual life is dispensed for daily food. Each day do I experience a deep sense of poverty and want; and when I feel constrained to minister unto others, as I have on the occasion of a recent marriage, and also at a funeral, and at a house of sickness and distress, I most distinctly felt it to be another and not myself who moved my spirit to words of sympathy and cheer, after which a greater sense of destitution has been my portion. This is no doubt all for the best, and with the Psalmist can I sing, "O give thanks unto the Lord; for he is good; for his mercy endureth forever."

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“ Good when He gives, supremely good,
Nor less when He denies ;
Ev’n crosses from His sovereign hand
Are blessings in disguise.”

4 mo. 11.—“ O blessed be the Lord, who stripped us of our own, and made us bare, that He might clothe us with His light.”

The above I find in an epistle sent by William Bennett, from Bury Gaol, to his friends in 1668, and I was much struck with its appropriateness to my own condition and cravings. These have been renewed to the Father of all our mercies, that I might be stripped of all righteousness of mine own conceits and strivings, that I may know that my righteousness is wholly of the Eternal. That thou, most holy Father, may turn and overturn by the power of Thy just judgment, till Thy right may be known and felt in mind, heart, and will, that Thou, O God, may be my only centre!

Thy power and mercy hast in a measure redeemed me from the earth and the fruit thereof; and my renewed desire this day is that I may be preserved in humility and in a truly waiting state of mind in and under the just chastisements of Thy most wholesome discipline, wherein my spirit may be preserved from the defilements of selfish indulgence in unlawful things. That I thus may become a fit recipient of brighter illuminations of Thy most marvellous light. This most especially do I crave in the work to which Thou hast called me, even of speaking of Thy Name in the assemblies of the people.

O most gracious Father, vouchsafe herein to be unto me mouth, tongue, and utterance, that my race may be run with rejoicings, ascribing unto Thee power, mercy, and renown, now and forevermore. Amen.

4 mo. 16.—Want, deep want, often my portion at home, and also when in attendance at our religious meetings. At which silent waiting alone is my frequent portion, and recently travelled some thirty miles to attend a circular meeting, having

SUFFERINGS

nothing to communicate therein, bearing company, however, with my friend Nathaniel Richardson, who comforted me with the admonition which he felt was for me, "My sheep hear my voice; but the voice of a stranger they will not follow." Precious evidence was this, especially when the people's ears were itching for words.

4 mo. 21.—In company with my friend J. Elliot attended Byberry Meeting last First-day. We had the company of Mary Lippincott in the morning meeting, who was enlarged in gospel love. It was with me a somewhat low time until towards the close of the meeting, when an exercise of an individual character was denoted, and much peace experienced after the expression of a few words.

The circular meeting in the afternoon was a very large one. Samuel Levick was favored in testimony. In the early part of the meeting, the gospel spring was unsealed in my mind in relation to the nature of God's salvation. After expression, I fully realized the experience of Paul, that they who preach the gospel shall live by the gospel. But at the same time have been made to experience deeps of suffering on account of the suffering seed, and can say with the prophet, "I am hurt for the hurt of the daughter of my people." And have proven that some of the discouraging sensations through which I have had to pass are only as clouds which He maketh His chariot, and the dispensations of affliction, as the means and messengers by which sanctification is wrought by and through His truth, "for thy word is truth."

5 mo. 7.—Attended our Quarterly Meeting to-day, and dined with Charles Teas. After dinner Sarah Hunt said that she had a word for me, viz., "Hold that fast which thou hast, that no man take thy crown." These words of this dear mother of our Israel were as balm and consolation to a wounded spirit, and have this day desired that I may truthfully adopt the Apostolic language as the language of my soul, "Therefore I take pleasure in infirmities, in reproaches,

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in necessities, in persecutions, in distress for Christ's sake: for when I am weak, then am I strong."

For, blessed be the Infinite God, He hath of late manifested Himself sufficiently for the purpose and preparation which He hath in view, and herein I seem not behind the very chiefest apostle among us, though esteemed, doubtless, a very fool, on account of these very revealments of His power in the assemblies of the people. But, oh, let me rejoice in the infirmities given me, "the messenger of Satan to buffet me lest I should be exalted above measure."

We read, "in that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight." And thus it is the child of God should be as dependent upon Him as the babe upon its mother's breast, and infinitely more so, for no substitute can suffice.

6 mo. 1.—At our monthly meeting, yesterday, I was led to comment on (John xiv. 12) "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do also; because I go unto my Father." The explanation of this text, which has caused so much trouble with so many minds, is very simple when we turn to the experimental workings of the Spirit of truth, which is undefinable, unspeakable, and illimitable. The heaven of heavens cannot contain Him, neither, as I explained, could the finite soul of Jesus, though filled to its capacity with "the fulness of the Godhead bodily."

If we believe experimentally in the energizing power by which Jesus wrought, symbolically represented in the record as cures of blindness and of leprosy, we shall do, that is, we shall understand, the works and power of Jesus, and even greater works, for these works are symbolical representations of the spiritual body, of its leprosy, of its blindness, and of its darkness.

THE UNSPEAKABLE NAME

He, therefore, that believeth shall do and see greater works than that which any record or mere hearsay evidence can bear witness of. "Because I (the ego) go unto my Father." Being is herein *en rapport* with being, and heavenly things are spiritually discerned.

6 mo. 18.—The pronunciation and etymological origin of the word Jehovah have been the cause of much conflict of opinion. Some critical writers suppose its derivation to have been from the Egyptian tongue; but let this be as it will, its evident germinal significance undoubtedly is, "The Being," "The Everlasting." Thus we see the reason in the Hebrew of the substitution of the word Adonai, translated my Lord in the English version, holding in the original the true name, unpronounceable and unspeakable.

It was evidently in this sense that Solomon queried when he said, "But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house which I have builded?"

Thus also the wise Greeks held that God was nowhere in any particular sense, meaning that He was everywhere. That the description of "the house which King Solomon built for Jehovah" has a mystical meaning is evident. "The widow's son," Hiram, and King Solomon, they two made a league together. "And the king commanded, and they brought great stones, costly stones, and hewed stones." "So that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was in building."

The twain were made one new man, all controversy was stilled (not heard) in the house while it was building, because of the league together. Thus "the mind and strength" of the one became "the heart and soul" of the other, each blending in unison and concert in the erection of God's mystic temple.

My heart and best sympathies are often pained in witnessing the unwise attempts of "the without" to confine the High and Holy One, who inhabiteth eternity, to certain set and

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pet phrases of speech. How contrary is this to the wisdom of Jesus: "It is the Spirit that quickeneth; the flesh profiteth nothing." And all who have felt and experienced the all-powerfulness of God's salvation know full well that it is "an *unspeakable gift*." O, saith my soul, when will the sword of contention cease to devour? When will the professors of the Christian name understand that "it is not meet to take the children's bread and cast it to the dogs"? But thus it is that this precious manna oftentimes seems to become the food of contention and strife.

These reflections were caused in part by the recent funeral ceremonies of my wife's mother, in which our "orthodox" friends took a part, and in what they said thereat, exhibiting the skill of the phraseologist in the attempt to confine wisdom to certain forms of speech. Thus doubtless unknowingly disseminating the "false doctrine which teaches men should divide in the seeking of good." How much wiser was the wisdom of Jesus, which constantly refers all to the ONE GOOD. "The Son can do nothing of himself." All, all is referred to the "indwelling" spirit of the Highest, whose name is His power.

The fault of our friends seemed to be that we do not believe enough in Jesus? Now, I would inquire what is it to believe in Jesus? Is it not to have a proper and just appreciation of the anointing which he received from the Divine Father, of drinking of the same cup, and being baptized with the same baptism with which he was baptized, and with which alone he wrought the will of Him who sent him? This certainly is the abstract name of the one thing needful. Why, then, worry ourselves and our neighbors with the concrete names so often used by the Biblical penman in a metonymical sense? The name Jesus being to them a synonym expressive of the same meaning in different terms. Why substitute the sign for the thing signified? Why seek "the name that is called Babel"? It is not in the spirit of unkindness that I query of the many subdivisions among our orthodox

OBEDIENCE

Friends, Why? Does not the recent book of William Hodgson demonstrate that the decree of eternal justice is moving upon the face of the waters? "Go to, let us go down, and therein confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth; and they left off to build the city."

I recently awoke at an early hour in the morning, after having had some painful thoughts on the above subject, and suddenly it was presented to my mind that Obedience was the name of the Son of God.

Obedience, simple obedience and faithfulness to the registrations upon the purposely prepared consciousness, are, I am convinced, the alone means designed by Deity for us to maintain harmonious relations with Him in the life which now is, and wherein, too, there are monitions and consolations upon that tablet which presents to us mementoes of the most solemn truths with which we are concerned. And times there are in our experience when the influences of earthly things are diminished, and we feel that we have held communion with the Highest. Let thou, O my soul, then resolve, in the strength vouchsafed, to let no human extraneous agency, past, present, or in the future time, tamper with this consciousness, and then the doors of the immortal and of the imperishable will be open unto thee.

7 mo. 27.—Our meeting on First-day was a large one. Our dear friends Mary Levis, S. T. Betts, and Edith Atlee were much favored in testimony. My text was from James Martineau's essay, "Religion first reaches its true ground when, leaving the problem of what has happened, it takes its stand on what forever is." This thought I illustrated by Matt. xxii. 41, 42, "While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The LORD said unto my Lord, Sit thou on my

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right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son?"

I pointed out that in the original text it reads, "Adon said unto Adonai," etc. Or the Being and Unchangeable (Ehyeh-asher-ehyeh), I Am that I Am, said unto my Being, etc. Herein it is written (Mark xii. 37), "And the common people heard him gladly," because it was in accordance with that common sense view of religion which looks to the First Great Cause as the prompter and promoter of spiritual communion, and that the scriptural view of being seated upon His right hand is to live in unison and in harmony with Him, wherein, as is written (Exodus xxiii, 22), "But if thou shalt indeed obey his voice [Mine Angel], and do all that I speak, then I will be an enemy unto thine enemies, and an adversary unto thine adversaries."

7 mo. 31.—Last week's *Friends' Intelligencer* contains an extract from the journal of the late William Dorsey, viz.:

"For some time past I have been confined at home on account of indisposition, during which time my dearly loved friend Elizabeth Newport has died. Gone, sweet, sainted mother, to thy eternal rest. She was one of the most spiritually gifted Friends I ever knew. It has been at times my privilege to travel with her in the ministry, and precious seasons they were."

The subject of "Spiritual Gifts" has been in a degree for some time past claiming my attention as to what constitutes these. Now that my mother was gifted thus is the concurrent testimony of many minds, and she was a woman of strong common sense in practical things pertaining to life. Her spirituality consisted in *self-consciousness which has not its origin in material things*. She had realized the truth, in a great degree that the more we are dazzled with the without, the less conscious are we of the within, and understood that "the things that are seen are temporal, and how the things that are unseen are eternal." And in THE SPIRIT she rested and grounded her faith in the unseen and the universal, and hence was a clear seer, even to the reading of men's

GOD AND MAN

hearts and understandings. The more we become grounded in our true selfhood, wherein is our responsibility, for without self-consciousness there can be no such thing as responsibility,—the better we are preserved from too much self-dependence or non-self-dependence. Now, Deity must be infinitely self-conscious and self-dependent, and He has gifted us in a measure like unto Himself herein, and the higher the being in the scale of existence the more knowing is that being,—the more gifted with understanding it becomes, comprehending its partial self-dependency, and the vast interval between its being that Being who is absolute, infinite, and All-Mighty! Still, is it not clear that God has given us a distinct individuality wherein we can wander from His providence and His law, and wherein our personality is distinctly evidenced?

And here seems to me to be the happy medium or true spirituality (Plato's moderator), to properly designate and apprehend our self-dependence and non-self-dependence. For God is the only being who knows thoroughly of His own being all that can be known, and He also knows thoroughly all that can be known of the external. He is perfectly self-conscious, and therefore omniscient; is of infinite individuality, therefore, too, not only intimately knowing Himself, but also intimately knowing all that transpires in infinite space. Now, man is not such a being, though endowed with partial self-consciousness and individuality, wherein I repeat he is self-dependent and non-self-dependent, and in his measure gifted to know and realize the internal and the external, the within and the without! And as he experiences life and increase in the gift of being,* which is God's gift to him, he becomes endowed with spiritual-mindedness. *He lives to God*, and becomes partially omniscient, and in proportion to the development of his being becomes identified with that power which

* Which can become degenerate, though "wholly a right seed," begotten by the Eternal, when it does not progress in the right direction, *i.e.*, in His likeness.

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dwelt in Jesus of Nazareth, which is the eternal Christ of God. And as we live here there is no danger of negation as to the outward, as some seem to fear, for to be spiritually-minded is to increase from within.

In man thus happily constituted, the two worlds meet; he is now a representative of both, and becomes acquainted with the narrow way and straight gate that leads unto that life of which the man Christ Jesus symbolized the way. It was over this want of spiritual vision that Jesus wept, and on account of which "he went up into a mountain apart to pray; and when evening was come, he was there alone." He prayed with unutterable prayers that the eyes of these souls might be opened that they might realize Christ within.

To be blessed with spiritual-mindedness, then, is to be Christlike, to have the mind of Christ. "Yea, rather, blessed are they that hear the word of God, and keep it," said he to those who were blessing a condition in which he was born. And herein was she of whom W. D. in his journal alludes to as blessed in that she was a hearer and also a doer of the word of God from early childhood to the green age of more than threescore and ten. Her "spiritual giftedness" consisted in her spiritual and intellectual mindedness, wherein there was self-consciousness realized for and in herself. And although she knew perfectly well that this was incommunicable, yet, under the divine anointing she was an able instrument in demonstrating unto others that eternal truth of the Highest, that "in His favor there is LIFE!"

8 *mo.* 6.—The entry of the previous date may be deemed somewhat cloudy in its relation to the human mind; and it is an abstruse subject, but one upon which all who have written have taken as their stand-point the being of man, and diverse have been the speculations of able minds thereto.

I have used the terms mind and consciousness; but these can only be the indicators of the invisible life which exists as an indivisible substance behind its expression, wherein it dwells as producer calling into being, not something from

GOOD AND EVIL

nothing, as Hume has said, for that idea is an impossibility, something always existing in the idea of nothing. Experimentally in "the midst of thee," therefore, it dwells, begetting and manifesting ideas after the likeness, or pattern, to use a Socratic term, of the eternally good, true, and beautiful. Herein are many jewels of immortal value, often wholly latent and invisible, but which may be called as that inherent life which constitutes the production, property, or soil of the soul. And in relation to ethics and spiritual things, its product, expression, or mind, are as the soul is, for the stream can rise no higher than its fountain. As it is written, "Blessed are the pure in heart [soul], for they shall see [apprehend] God." And the spirit being a production of God, He has in turn conferred upon it an individuality in which there is productive power.

In its normal, pure, and enlightened condition, purity and pure ideas originate and increase in strength and vigor; but when in a negative and abnormal state, impure creations spring up as ill weeds from its soil, thus originating what is called evil, which is a pure negation, being the absence of good. And because of the spirit's individuality herein, it may become a wanderer, a prodigal son, in that it does not "mind the Light," and God is the light of the soul. Darkness thus may become its portion and allotment, and it may be dwarfed and diminished as to the stature of its true destiny and attainment; and if it "enters into life," to use the language of Jesus, it enters "halt and maimed." Although in this state it is still true that the doctrine and law of responsibility will defend itself, even though, as the Psalmist has said, we descend into hell, even therein is asserted man's latent capacity to realize himself as God's son and heir. Such cannot help seeing what they have lost, and would even, as we read, testify unto their brethren, "lest they also come into this place of torment." (Luke xvi. 28.)

The realization of "the spirit," or that the kingdom of God is within, may be difficult, the most difficult of aught

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else, yet it has been realized, and therefore can be realized again; for what man has done man can do. The mere materialist sees that the unknown exists in material things, the ultimate of matter in its contraction, for instance, forever evades his grasp; the microscope proves this beyond a doubt. As to the soul's existence, all that we can know is of its being, *that it is!* And the proof here is more unquestionable in the latter than in the former proposition, because it is not the eye that sees, but that which uses the eye as the instrument of outward sight (feeling). The power which we call soul (any other name would do just as well as a symbol, if it was understood) is unknown, save that it exists in the region of the unseen and immaterial, and herein is the demonstration of what was opened to my mind and mentioned on page 178 of this journal, viz., "that we are here in spirit." For just as we know that we are here in the form, so do we know that we are here in the spirit. The proof existing in the law of BEING—the I AM principle in the soul. And we can walk herein rejoicingly, with gladness of spirit, knowing that "the Eternal is nigh unto all them that call upon Him, and to all that call upon Him in truth." We can realize that in His time, if we use the means vouchsafed to us, we cannot only know ourselves redeemed negatively from an undue gratification of the animal, but also that we may achieve a positive emancipation by a realization that "there is a spiritual body." For unless this redemption from the chains of earth is accomplished, we are but children, though we may have all the outward appearance of mature life.

And the realization of this redemption (the new birth—Life) is important before the body begins to decay, so that we may not mistake the so-called decay of the mind for a decay of the spirit, the mind being but a manifestation of the spirit; for the soul may be bright and joyous, when because of the decay of the body, gradual or otherwise, there is a negation of the power of visible manifestation.

THE GOSPEL SPRING

8 mo. 9—Attended the recent Quarterly Meeting held at Gwynedd. In the meeting of worship I was favored to be a silent traveller, being permitted to more perfectly see and understand the means in which the gospel spring of utterance is unsealed, and that a sweet and soothing silence may be experienced in which our consciousness becomes in a measure stilled before the Most High in a state of dependence upon that life which is deep and inward, wherein His will is communicated as a positive force to a condition which may be likened unto the negative, comparatively so at least to the One Good.

Thus our consciousness in immateriality of expression receives a manifestation or reaction from the soul, wherein is conveyed experience and knowledge from our having furnished the necessary condition.* Here we may be giving and receiving at the same time, as all things in nature are, we giving to God dominion, praise, and power, and He giving to us out of the great treasury of the abundance of His good gifts, and from which all the faculties of the heart, mind, and imagination are quickened and enlivened, simultaneously, by and through that power in which the soul embodies, clothes, and expresses itself; for the spiritual requires elements of expression as a language, and consciousness is thus made the internal reaction of the expression upon the mind. Man's spirit thus hath an understanding of what it hath received, and thus is preserved the proper degree of self-dependence and non-self-dependence. This being the perfection of the gospel gift. In the exercise of which, as was evidenced at the meeting alluded to, the baptism of John was in contradistinction to that of Christ, in which, when the former hath his eyes opened, he saith, "He it is, who coming after me is preferred before me, whose shoe's-latchet I am not worthy to unloose."

Second-Day.—In corroboration of the above was an ex-

* Of which the Virgin Mary is the type.

perience at our meeting yesterday. I arose with a subject in which seemed a considerable opening to my mind, but after laying the premises of the theme, and when I was proceeding with unusual quietness of feeling therewith, most suddenly and unexpectedly was the power withdrawn. I could do naught else than abruptly conclude my remarks, when almost immediately Edith Atlee arose upon her feet with very much the same train of thought which was opening upon my mind. It was wonderful to me, and entirely in corroboration of what had been manifested, that we should beware of false heat and zeal in the ministry, else we may not be able to see the right stopping-place in our communication in the solemn assembly, and thus burden the living. And most abundantly was I repaid for simple obedience on this occasion, by reason of the heavenly and serene silence which saluted my spirit, so that in my measure I could realize the declaration, "Therefore doth my father love me, because I lay down my life, that I might take it again." The life of Jesus as a phenomenal man he laid down, and hence he experienced that which he alluded to when he said, "The Father that dwelleth in me, he doeth the works." This divine life is spoken of in the Scriptures in diverse language, beautifully in Zech. ii. 5. "For I, saith Jehovah, will be unto her a wall of fire round about, and will be the glory in the midst of her" (that is, in the midst of Zion).

8 mo. 25.—I am in the receipt from its publisher, of a book favoring the idea of materialism, upon the margin of which I have made some notes for its author's consideration as a memorandum, which I transcribe herein with some alterations and additions.

I do not object to doubt. We must even doubt ourselves; or lose ourselves to find ourselves, must know the *not-me* to find the ME. Must doubt our existence to find, as Franklin says, that we are spirit!

Our author is a man who is trying to prove that he is not, or rather that he exists only as an animal, that can know

PROFESSOR TYNDALL

nothing, not even that it exists. True to his work, he has proven a life,—a life of thought,—an ideal life; and I would inquire, whence his ideas? Whence their emanation? They certainly spring not from that animal life which exists in the beating of the heart or in the heaving of the chest, else the new-born child would have ideas. Or he, our author, would have ideas when asleep (so-called). But this is otherwise the case, proving that ideas do not come from any combination of the animal.* They must come, then, from a combination of some other life with the animal life as a manifestation, seeing that the animal is incapable of producing them.† And we tread here upon firm ground, for the animal life goes on the same in the infant as in the natural man, and goes on the same in our author when he is asleep as when he is awake. We are certain, then, that the animal life is not the originator of ideas. They must be from some other being. Idea, therefore, cannot be, as is asserted, from a “material effect,” because it is disconnected with the animal as in sleep, and in the infant, as they are unconscious that they exist even as animals; if it were otherwise we would be conscious when asleep as when awake. And the infant would have ideas as in maturity. Ideas and consciousness are then inseparable.

Reason, imagination, invention, etc., are but the faculties of the spirit of a man, exhibited fully when he is said to be awake (enlightened), and partially when he is said to dream: he is then partially awake. Our author is like thousands of others, he is only partially alive in expression at least: “Have I been so long time with you, and dost thou not know me, Philip?” Man as an animal doth not know, he doth not consider.

The difference between an animal (an automaton) and a man is that the former has not the power to realize a re-

* Appendix G.

† Says Professor Tyndall, “The problem of body and soul is as insoluble in its modern form as it was in the prescientific ages.”

demption from the animal. A horse can see a beautiful sunset, but he cannot realize a sense of the beautiful. None but "the Son of Man," who is but a little lower than Deity, can have a perception or idea of an emancipation from mere materiality. And life eternal is so balanced in great wisdom in this sphere of existence, that we no sooner find it than we lose it. Herein is an equilibrium maintained, and the positive and negative forces are kept in healthful rhythmic action.

Mind is therefore a manifestation from the internal to the external, and back again in endless ebb and flow, whilst the spirit remains attached to a world of sense. Still it is perfectly normal and healthful to know of the soul,* for our happiness (stability) consists at times to be associated from whence we came. And it is an illusion, a cheat, and a sham, as in the case of our author, to lose ourselves entirely in materiality, for he has come to but a phase of the "power" which he recognizes in his "Analyses" as an "inherent" something which exists in "the physical construction of the brain." He does not tell us what this "power or force" is, and even denies an Intelligence as a Designer, although our author is a designer, though a very material one, himself. If he had reasoned wisely, could he not have reasoned from a finite designer and creator to the Infinite Designer and Originator of all things?

Thought,† also, he considers to be evolved from certain physical combinations of mind and matter, though he can see but one being—the animal. Now, I would inquire, didst thou ever see the mind? And the answer to this query is of course in the negative, for the reason that the mind is the indicator of the spirit. Man evidently cannot even re-

* We are conscious of the solidarity of our thoughts and feelings by and through our individual existence as a positive entity, which has the power of thinking and feeling.

† How certain motions of atoms in the brain should generate consciousness, and love, and thought, and bliss, say the most eminent physiologists, is utterly unthinkable.

THE CONSCIOUS SPIRIT

flect upon ethics unless he has ethical perceptions or ideas to reflect upon. And here two beings are displayed and uncovered, life behind matter and soul behind mind; for clearly ideas or perceptions originate from life. And they cannot originate from animal life, as has been shown, for they require self-consciousness in their evolvment. Therefore, they must originate from some other life, wherein are displayed two beings or lives, for consciousness is of the soul. It being conscious of mind and matter; and is conscious, too, of becoming conscious. It alone it is that can be conscious of mind and of its analysis. It is the conscious soul alone that knows itself in degree, at least, knowing of the animal, and of the mind, as a faculty or faculties in expression in materiality and in immateriality of form.

Superiority in man therefore does not altogether depend, as our author asserts, on the culture of mind in the external. If I will to take up the subject of mathematics, I use the faculty for demonstrating figures; but that is not the ME. It is only a faculty by which I express myself. And my body, the animal, may decay either gradual or immediate, so that in materiality I can but poorly express myself, or not at all. Speech may be denied me, or may be much impaired, for instance. But this is not the percipient power.

To the inquiry as to whether the soul is a "positive entity," our author devotes considerable attention in his book. And of course, like those of his class, although they pronounce matter eternal and enduring, yet they assign to utter extinction the human soul as a nonentity. And herein our author queries, "What is it?" "Will any one answer?" I might reply and say that he lives in two worlds as a materialist,—the known and the unknown. And the latter is much the larger of the two, as he will readily admit; and the reason of this I would ask, receiving answer, as a matter of course, that it was by reason of his being so little self-conscious. Still, we know more than a mineral, a tree, or a lower animal. And why is this? Because we are more self-conscious

than they, would be a ready admission upon his part. Knowledge, therefore, either in the external or the internal, depends upon consciousness: they are inseparable. Nothing without a man, for instance, I repeat, can create the perception of the idea of the good, the true, and the beautiful.

And here I would inquire who is the self-conscious "positive entity"? It certainly is the being who possesses the knowledge. And this cannot be from the external world of matter, as that is of the known. Neither can it be, as has been shown, from the animal, who is non-self-conscious, as in the case of the man asleep, and of the infant, beings of the highest development, and endowed with life and sensation, and yet non-conscious and unknowing.

Is consciousness then from the mind, as it is not from the animal or from the external world?

Now our author says that mind consists in certain "faculties and material conditions, five senses, a perfect brain, with its corresponding nerves, etc." But these are known, and external to the being who knows, as anything that is known is to that which knows. It therefore follows that there must be a positive entity, called SOUL; and, as our author seems to dislike such terms, some other term might be employed to suit him and his fellow materialists better. This positive and immortal entity might be called matter invisible; any term would do as a symbol, so as to illustrate the fact that a certain invisible substance exists, "deep and inward," in the midst of thee who knows * of the mind. Being more conscious of it than of the pure external in the animal or in the world. This living entity it is which analyzes and explores and knows of what our author asserts concerning "the twelve pairs of nerves connected with the brain that run out to the different parts of the body, acting as electric

* Feeling and thought are much more real than anything else; they are the only things which we know directly to be real."—John Stuart Mill, *Theism*, p. 202.

THE GREAT LAWGIVER

wires and conveying sensation to the seat of intelligence, etc. It knows in the intelligence and enlightenment of its expression, in its animal nature, and in its mind, which are both external to it; and it knows, too, in its pure instincts, uprisings, and ratiocinations, in the measure of its self-consciousness, of its author and originator. The more and more the soul realizes of itself in the without (immateriality) and in the within (in intuitive perception) of the laws which adapt themselves to its being, the more and more does it recognize and realize its Great Lawgiver who has endowed it with a measure* of His infinite capacity of self-consciousness and creative power in the material and in the ideal world.

Our author also contends that if an infant were brought up in a condition of confinement, as with an animal, for instance, without the opportunities of development, that it would become much debased. And here I would ask what does this prove? The child would still have soul or life, though but in the germ. As he, our author, was once in the germ, without consciousness, and yet having an existence as an infant, and knew it not, thus proving existence without consciousness, again showing two beings. But the world of intelligence knows that the babe exists, proving an existence without the knowledge of an existence, in the highest form of development in the germ. And if the materialist denies his existence as a soul (life) of positive entity, what does this evince? It only shows a lack of self-consciousness, wherein, as in the case of the infant, there is an existence unrealized; for the body is yoked to the spirit through consciousness.

Of course, in the work upon which I have been commenting, there is considerable said upon the vast antiquity of the

* The soul in its *scintilla* is well called a seed or spark created by God, capable of assimilation through affinity, by means of the "Virgin" in its essence or "soul centre."

race, and its origin, as well as much assumption in reference to primordial types and species as is common in such essays. Now supposing that the condition of man in Europe, some one hundred thousand years ago, was as the relics found certainly denote. It does not by any means follow that a like condition was that of the Aryan race in India, which seems to have been the cradle of that family of man which afterwards overran and settled the continent of Europe. But admitting the origin of the human family to have been as is asserted by recent writers, it only proves the vast capacity of man's spirit to arise from a low and degraded condition to an incomparably higher one. Our race having its counterpart in the individual, from the germ (the infant) to mature development.

And in respect to the "unfounded assertions" of the evolutionists, for thus Agassiz characterized them in his last published essay, they seem as a class to have but little respect for the established facts of science, and our author speaks of "old types having been invariably supplanted by new and more highly developed ones."

Upon this subject, Agassiz says, "the weight of aphorisms pass for principles, when they may be but unfounded assertions." He also says, "it has never been known that acquired qualities, even though retained through successive generations, have led to the production of new species, and whatever be the means of preserving and transmitting properties, the primitive types have remained permanent and unchanged." Again he further says in respect to the type to which we are connected, that "the Myzonts, fishes which are structurally inferior to all others, came in during the latest period of our world's history, which is called the present period, to which we ourselves belong."

Towards the conclusion of Louis Agassiz's last essay is a sentiment which I would like every materialist to ponder upon, in which he regrets the tendency of young and ardent spirits to accept hypothesis and assumption for established

LOUIS AGASSIZ

fact, and argues in favor of the intervention of an intellectual power in the diversity which prevails in nature.

"Have those," says he, "who object to repeated acts of creation ever considered that no progress can be made in knowledge without repeated acts of thinking? And what are thoughts but specific acts of the mind?"

Whilst I would recommend the reperusal of the last paper of this great man to the thoughtful mind, I at the same time well know that the incommunicable and undemonstrable I AM must be realized, and that all proof in the external is merely reflective. And my prayerful desire is that all who in their personalities have wandered so wide of the mark as to adopt material theories of creation, that they may allow those tentative processes of divine nature wherein cosmos is produced from the chaos of abnormal growth to clothe their minds with the garment of heavenly wisdom and divine love. That thus they may come to a realization of their true origin and capacity as spirits in the land of spirits!

9 mo. 6.—Yesterday was our circular meeting at Abington. It was largely attended, and much labor fell to my share, and painful labor, too, in which power passed from me and the physical man was depleted of strength. I much prefer, as has been much my lot of late in our meetings, to remain a silent traveller in the Zion of love and light.

Development as the law of our being was the subject-matter of my concern as against settling down in a state of ease or content, in which our powers become dwarfed and maimed unto life eternal. Doubtless some staid, conservative minds were quite startled, who were in a condition of self-content, which is a condition fatal to all true development, and in which a birth and increase in the Son of God are not experienced "in wisdom and stature," as was the case, we read, with Jesus. Consequently strong men and strong women are not developed among us as they should be. This new birth I understand is the demonstration and realization of the twain becoming one new man, which after God is

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created in righteousness and true holiness. Our reason is convinced and our feelings are satisfied in the realization of man's individual spiritual being, and a point of increase is experienced much beyond all other paths of advancement. This path I felt to call my hearers on the occasion alluded to, as being the narrow path which leadeth unto life, and of which it is written "few there be that find it." And one reason why many wander from the straight gate, I in substance tried to explain, was that this way was looked upon so much as a historical event, or person, when it is the Eternal Word, ever present, never absent, and never a thing belonging especially to any particular period of the world's history.

9 mo. 12.—Soon after our meeting convened to-day, I was opened in testimony upon the inward law of Christ and of its relation to the different trees of the garden which are "pleasant to the sight, and good for food." These I explained were the intelligences, propensities, and emotions of the mind, all good in their proper places, but from which as personalities we should not ground a progression in and from. That we should develop from the tree of life, which is also the tree of death, if we forsake the germinal influences thereof, and partake of the fruit, for the fruit is the most perfect part of a tree, and hence we should seek to grow to the fruit, and not from the fruit, for in so doing we invert the whole order of the spiritual economy, and live beyond our means, or live dishonestly.

We must "dress it (Eden) and keep it," and when thou seekest knowledge in the spiritual relation and bond, ere thou hast realized it thyself, then thou must "eat bread in sorrow," "till thou returnest again unto the ground." That is unto the substance or the soil of the soul "from whence he (man) was taken."

And of the consequences of disobedience it is written: "So he drove out the man: and he placed at the east (towards the light) of the garden of Eden cherubim, and a flaming

THE KNOWLEDGE OF GOOD AND EVIL

sword which turned every way, to keep the way of the tree of life."

Thus we cannot know of the tree (eternal life) but as we abide in it, and it in us. Its fruit, that is, its ultimate, we cannot know because of the vast interval between the finite and the infinite. We must therefore be satisfied in the measure of our increase, and we will be kept humble in the development of the divine economy in which we are placed, and thus we can continue in Eden, dressing, keeping, and tilling the trees of the garden with perceptions turned towards the Light, having in remembrance our experiences, and in consequence of attention to these they become as a flaming sword turning every way to guard the way of the tree of life. The tree of the knowledge of good and evil stands as a type for something more than the Almighty, and when we partake of this desire, then are our minds open to the reception of all manner of delusions.

10 mo. 31.—Our meeting, to-day, was a full one, with many inquiring minds attending it. In my testimony I quoted that of William Penn in respect to the ministry of his co-laborers: "The bent and stress of their ministry was conversion to God, regeneration and holiness; not schemes of doctrines and verbal creeds or new forms of worship, but leaving off in religion the superfluous, and reducing the ceremonial and formal part, and pressing earnestly the substantial, the necessary, and profitable part."

I was, however, less favored with quietness of feeling than has been my experience of late; this may be because I desire too great a manifestation of gospel power, and fervent have been my prayers unto the Infinite Father, "Lead me by Thy Light, keep me in the way Thou wouldst have me to walk, preserve me from mine own desires, that my will may be merged more and more into a state of passivity and true waiting before Thee, who ever remains to be thought, tongue, and utterance to the servant whom Thou hast called into the vineyard of labor. Thus keep me, O holy Father, by and

through that strength and power which come from a desire to do Thy will in all things, that thus I may be compassed by that holy fear which is truly the beginning of wisdom's ways. Thus and thus alone can I be kept in passivity unto Thy forming hand, and the work be made profitable unto the seed of the kingdom."

11 mo. 8.—Attended morning and evening meeting in Philadelphia with my dear friend Sunderland P. Gardner, of New York, and also we had two meetings at the penitentiary in the afternoon with the prisoners. He is a wonderfully gifted man, and so lucid and clear in his views of Jesus, having "come to Jesus" by an appreciation of his spiritual manhood, through obedience to the same power by and through which he wrought the will of the Divine Father. Sunderland's friendship I esteem most highly, and in the future I hope that it may become as a bond of love uniting our souls together in the bond of true brotherhood. The sympathy of this devoted soldier of the cross is more than an offset to the buffetings which I have lately received from some of "the without." "Many are the afflictions of the righteous; but the Lord delivereth him out of them all. He keepeth all his bones, not one of them is broken."

12 mo. 7.—In a recent reading of a most able and learned work on the authorship and character of the fourth Gospel, I find its author makes it quite evident that it is of an un-historical character, and, after a most laborious and exhaustive inquiry into its origin, says "that it must be rejected as an historical work," and that the first who makes mention of it was Theophilus of Antioch, A.D. 180.

Upon this subject I have given much thought and study for years past, and at one time I rejected "the Gospel according to John" because of its variance with the historic Jesus as developed in the Synoptics, and as given by the early Fathers. But since its parabolic and spiritual meaning has been developed to my understanding, I recognize its great beauty and power, and it makes but little difference to me whether

THE FOURTH ŒCUMENICAL COUNCIL

it was written by the Apostle John or not, for it evidently is the work of a man of deep insight, who, in imitation of his Master, taught in parables. Our author objects to the text, John vi. 28, 29, which he compares unfavorably with Luke x. 25-28 and Matt. xix. 16. In this text the evangelist develops a spiritual meaning which lies at the very foundation of the Christ life and character. In this Gospel Jesus replies to the query, "What shall we do, that we might work the works of God?" and says, "This is the work of God, that ye believe on him whom he hath sent." Now throughout this Gospel there is, unlike the first Gospel, a studied continuity of thought, and the first fourteen verses of the first chapter are the KEY to the whole in its symbolical allegorical sense.

"As many as received him" (the eternal Son of God,*) "to them gave he the right to become the sons of God, even to them that believe on his name." And these, we read, were "born of God," that is, educated, prompted, formed by Him. "The sent of God" is represented by the synonym Jesus Christ. Thus the writer was understood by the enlightened Fathers of the early church, and in this sense the Council of Chalcedon (A.D. 451) no doubt affirmed, in opposition to the "robber council" of Ephesus (A.D. 431), that the two wills were united in Jesus without schism and without confusion, "the human invariably subject to the divine." As my dear mother explained a short time before her demise, "The Father hath not left me alone, for I do always those things that please Him."

The decision of this council (fourth œcumenical, A.D. 451) has never been reversed, and it is to this day orthodox doctrine; very different, however, from the Monophysite doctrine of "the without" of ancient and also of modern times. This it is that robs the truth of its glory, and the real and pure "man Christ Jesus" becomes no example to humanity) when we separate him from that humanity!

* John i. 1, Heb. vii. 3, and Ecclesiasticus xxiv. Barclay's Catechism, p. 16.

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The doctrine of Arius was that Jesus was neither man nor God, but a being between both. That of the old Docetic and of the modern pseudo-orthodox view was and is that he was God Himself, thus mutilating and misunderstanding the highly-wrought language of the inspired penmen. How clearly did the apostle see the spirit in the letter when he said, "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain one new man, so making peace." Herein the twain subsist together in Christ without division, for Christ is not divided, and in him man and God become one in the self-consciousness of the Spirit. The evident meaning of the apostolic age was that the unity of the human and the divine which was realized by Jesus Christ was the unity of the Spirit which is the bond of peace, "born of the will of God." This is the Spirit of truth which "maketh alive." And this was the work and intent of the fourth Evangelist, wherein he endeavored to portray, in the language of similitude, the birth, the life, and the resurrection of the Son of the Highest in the human soul.

1876.

I mo. 7.—During the past few months I have been frequently engaged in the field of offering, and have attended in their order not only our own meetings, but also some in more distant parts of the country, and have received the answer of peace. This was particularly the case at the circular meeting at Plymouth last First-day, at which I was present in silent exercise, and great peace has issued therefrom. Anthony Livzey accompanied me, and we spent the night with Chalkley and Sarah Styer. Many kind friends do I find, and the prejudices of some have fallen to the ground, and I feel now united in the bonds of the Brotherhood with some such whom it is not expedient to name.

I mo. 23.—I recently attended the First-day meeting at West Chester, which is now the largest meeting in our State,

WORK, PRIVILEGE, AND FREEDOM

outside of Philadelphia, and in which I had much to say upon the text, "This is the work of God, that ye believe on him whom he hath sent." Persuaded I am that our duty as a people and a society consists in reliance and trust upon the inward law of Christ in the soul, and that this alone can redeem man from materiality in faith and practice, and elect him for work, privilege, and freedom. Thus man may become by attention to the inward light, God's agent and factor, wherein alone there is freedom, because herein he is redeemed from the servitude of egotism and vanity, and is no longer a hired servant, but is elected unto all the privileges, duties, and accountabilities of sonship. How beautiful is the language of Paul herein: "Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another."

2 mo. 5.—Attended two funerals in a neighboring village recently, and at each of which I had something to express in testimony of that higher and better way which leadeth unto eternal life. To the invitation to the first was appended the following, "We would like thee to speak at the house, if convenient." Of course, they were not Friends. At yesterday's funeral, after the conclusion of church service, I felt to express a few words in relation to our high calling, that it was to sonship, and not to servitude, and quoted the scriptural testimony, "He that overcometh shall inherit all things: I will be his God, and he shall be my son."

2 mo. 14.—Our Quarterly Meeting was held last week, and it was an interesting and profitable opportunity. We had the company of several friends from other meetings, and were favored to travail together for the growth of Zion and the enlargement of her borders. Whilst this was the case in a good degree, I have seen the great necessity there is for those who are exercised in the ministry among us for a deeper growth of life and feeling, and last evening I penned the following to a friend:

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"EVERGREEN, 2 mo. 13, 1876.

"DEAR FRIEND,—I have not heard concerning the meeting on Fourth-day, except what thou told me, and a little from J. E., but have not been in the least cast down, for I have been praying for an abrogation of self-love. Lady Guion, in her 'Memoirs,' quotes the words of an experienced saint: 'When I would possess nothing through self-love, everything was given me without going after it. The soul then,' she says, 'becomes passive, disposed to receive from the hand of God either good or evil. It receives both the one and the other without any selfish emotion, letting them flow and be lost as they come. They pass away as if they did not touch us.' O blessed condition like that of Paul when he said, 'I bear about with me the dying of the Lord Jesus.' A death to the motions of self-love. How I desire it more and more for myself, and under the baptisms of the Spirit I am made to desire it for others also, for then comes, as a beautiful river of peace, the wondrous love of the Infinite Father, and this cannot come as a conscious possession until the fire and hammer of the Lord have been known to purify and mould anew the life and character, wherein are the various refining processes in which the soul's voice is known, and the gift of the Holy Spirit realized, and this is the Lord's gift to the obedient heart, for the heart believeth as well as the intellectual man.

"I have seen, as that dear saint of God, Lady Guion saw, the absolute necessity there is in order that the quality of life be maintained, and the pure gift realized, that all self-love be completely swallowed up in the desire and aspirations after the higher good. And it is to this that we are called with a high and holy calling, for God can then operate when we are emptied of self-love. O how I have desired this for the ministry among us; and I see that if I live and keep in the littleness of a very little child (a new creature), that I may be useful in the meetings of ministers and elders. And oh for you that are as elders in the church, how deep the necessity for honesty and humility,—that you may be enabled to travail in the deep things of the Spirit, for herein deep calleth unto deep. And for those who are called unto the ministry, how clearly have I seen the leaven of self-love; how it blights and withers every green thing, even under the guise of sincere devotion. For self-love so blinds the mind's eye, and closes the inward perception, that its votaries are deceived with gross deception, as when we are under the motions of self-love we are always deceived. The deception is not partial; it is entire and complete, for we cannot serve two masters under the heavenly calling; that is impossible, is it not? I have written this afternoon just what has arisen in my mind under a deep travail for truth's advancement.

"Give my best love to thy dear wife, and tell her that I do not think that a day has passed since I was with you that I have not thought of her with the deepest interest and affection, for I enter into sympathy with

THE RIGHTEOUSNESS OF GOD

her in her secret aspirations after the better and higher life for her own soul, and for the souls of others; and thus it is, when we are concerned for our own good, we are desirous also, under the pure gift, that we may be the means of bearing up other souls, lifting them up in the scale of life and duty, and thus it has been with me, my dear friend, thou hast thus been unto my soul as a ministering spirit!

“Very affectionately,

“DAVID NEWPORT.”

2 mo. 22.—During the past week I have attended five funerals as well as several religious meetings, and have been exercised in expression on these occasions generally; but this evening, after attending the funeral of a person not in membership with Friends, I have been deeply exercised with a jealous fear in respect to the integrity of my ministry, that it may be maintained pure and unsullied from contaminations and mixtures, and that its vital spring may be in the Holy Spirit, which has been shown me to be a holy union wherein the human is invariably subject to the divine. And the earnest and sincere desire has arisen in my mind to the All-Father for more gospel light and life, “lest that by any means, when I have preached to others, I myself should be a castaway.” For the insidious wiles of self-love are so tortuous and winding that we are apt to be deceived by the turbulent and restless spirit of the world, even in preaching the word of life and salvation. And herein great is my desire that I may realize the thought of the apostle, “If any man’s work be burnt, he shall suffer loss; but he himself shall be saved, yet so as by fire.” Thus, as Lady Guion has observed in her “Method of Prayer,” God is said “to examine and judge our righteousness” (Ps. xiv. 3, Vulgate), because that “by the deeds of the law there shall no flesh be justified.” It is the “Righteousness of God” alone which can justify in the weighty work of the ministry. And as I may, and in all probability will, be called upon much by persons, not Friends by profession, on the occasion of funeral solemnities, may I be enabled to wait in deep humility for that golden silence in which the voice of the Holy Spirit is known

and felt, and "the Righteousness of God" is experienced to justify the expression of words fitted and suited to the minds and hearts of those who may be present on such occasions. "For man is so enamored of selfhood, and so averse to its destruction, that, did not God act upon him powerfully and with authority, he would forever resist."

"The Spirit is willing, but the flesh is weak," and I have been humbled in finding in my spirit a selfhood which has been gratified at these frequent special invitations to funerals; but my earnest prayer is that I may "enter into the holiest by the blood (life) of Jesus, by a new and living way, which he has consecrated for us, through the veil, that is to say, his flesh (his example)." And that the mind of self-abnegation which was in him may be in my spirit.

2 mo. 29.—At our Monthly Meeting to-day, as for several days past, I have been dull and dry in spiritual good; but in the latter part of the meeting, on the occasion of a "passing in marriage," an exercise sprang up in my mind in which there was a stream of life on the subject of the sacredness of the marriage covenant, and in my remarks I alluded to the figure of the apostle, of the marriage of Christ and the church. For he "loved the church, and gave himself for it" (Eph. v. 25), which union he speaks of as a "great mystery," and which we can never understand till the twain become one in us in a stainless union. I could but admire the great condescension of Israel's God who gave me such an evidence of His love, and in which I was clothed to speak of His name. O may I wait, patiently wait, for His power and authority in the congregations of the people. And this power is so easily distinguished from man's life, is so transcendently pure and perfect, that it has in it no room for will worship. O what a flood of this blessed life saluted my soul on this occasion; and I bless the Father for the chastening and purifying dispensation of His love which for several days past I have been experiencing, in which the axe has been laid at the root of self-love and self-sufficiency in such a manner

DIVINE ILLUMINATION

that I hope I may ever remember the reproofs of instruction.

3 mo. 7.—Last First-day attended a funeral, and at the house, at which there was a large collection of people, I was a silent traveller for Zion's sake; but when we had assembled around the freshly made grave, I had a short but an arousing testimony to deliver, concerning which I feel the answer of peace. In the afternoon the circular meeting was held, and at which what I had to say was no doubt considered by some pertinent, forcible, and eloquent; yet, notwithstanding this, I did not come up to the pattern which has been shown unto me in the mount to be a condition of silence, of action, and of thought. In these large and mixed assemblies of the people there is great danger that the desire upon the part of those assembled may affect the sensitive mind of God's servant, wherein he may not be as "a brother and companion in tribulation and the kingdom and patience in Jesus."

3 mo. 13.—Our meeting yesterday (First-day) was held in silence, and it was a relief to my mind, as I have desired a "silent meeting" among us on that day. In the afternoon I attended by invitation the funeral of a young man who had, it was thought, incurred the seeds of the disease which caused his demise at the Andersonville prison during the late rebellion. I had considerable to offer in the ministry, for which the answer has been peace.

I have been much instructed by recent experiences wherein I have seen the folly of desiring more light than is sufficient for all the purposes of illumination. This was the case at the late circular meeting to which I have alluded herein. Sufficient light was vouchsafed, but after I had appeared in testimony, I doubted, and so was led to inquire of my experienced brother, A. Livzey. He replied that he could have taken me in his arms, in that I was so favored in what I had to say.

In all life's dispensations the happy medium is trust, sim-

ple, childlike trust in the Almighty Father's love. His teachings are perfect and infallible, and to err in their interpretation is human. This necessarily belongs to our imperfect natures, and herein is the necessity for humility in respect to that humanity, and of trust and strength in the divine consciousness in which are manifest life's simple duties. "My grace is sufficient for thee, for strength is made perfect in weakness."

3 mo. 25.—At our meeting last First-day and at the circular meeting in the afternoon, I can say with John Fothergill, on a like occasion, that I was enabled "to declare the Truth, in its own ability and wisdom, to the help and comfort of the upright." I was nothing, Christ was all.

4 mo. 3.—At our meeting on First-day, I had considerable to say upon the great law of rectitude, and instanced the case of my dear friend David Petit, of Salem, whose funeral I attended last week. He was a man who walked uprightly, and whose memory was honored in his demise by his fellow-citizens of Salem, without distinction of name, in a remarkable manner. At the house on that occasion was experienced a most precious feeling of solemnity, in the midst of which were many testimonies borne to the virtues of the dear deceased.

The second choice of all sects is now as when Cicero proposed ascertaining a perfect system of philosophy. It is, as it was then, wherein he found them all having a preference for the Academic as their second choice, a sect who held in prominence the great law of rectitude and right.

David Petit was a man whom the truth had made free. He did not subscribe to or believe in the Deity of Jesus, the personality of the Holy Spirit, the doctrine of imputed righteousness, or of the Trinity; but instead thereof his soul was in concert and harmony with the great fount of truth and wisdom. He recognized the fulness of Christ as the great opportunity vouchsafed unto all, thus he became cognizant of the Holy Spirit as a holy union wherein the

ISAAC PENINGTON

twain became one new man, and he could say to his children who were gathered around him, "I am going home."

5 mo. 6.—At our recent Quarterly Meeting I had to testify against that tradition that maketh of none effect the word of God, and alluded to the experience of Isaac Penington, how that he had a faith in which he could teach and write and read, but in which he says "the Lord confounded me in my worship, confounded in my knowledge, stripped of all in one day (which it is hard to utter), and was a matter of amazement to all that beheld me." And thus the Lord led him through the wilderness that He might reveal the seed of the kingdom, and "caused," he says, "His holy power to fall upon me, and gave me such an inward demonstration and feeling of the Seed of life, that I cried out in spirit, *This is He, this is He, there is not another, there never was another.*"

I felt it right to quote in the meeting what this good man said concerning his condition in which he knew Christ according to the flesh, viz.: "I looked upon the Scriptures, says he, to be my rule, and would weigh the inward appearances of God to me, by what was outwardly written; and durst not receive anything from God immediately as it sprang from the fountain, but only in that mediate way. Herein did I limit the Holy One of Israel, and exceedingly hurt my own soul, as I afterwards felt, and came to understand." Thus he was established in Christ according to the Spirit, and what was written concerning Him was opened in Truth's light. "For," says he, "the Scriptures of the New Testament were written to the saints, and cannot be truly or rightly understood or made use of but as men come into their spirit and state."

6 mo. 1.—I was much favored in testimony last First-day on the subject of trust, showing the nature of distrust, and that if we rely upon the suspension of God's laws instead of their fulfilment, that that would be non-trust under the pretence of trust. Implicit faith can only be experienced as we fulfil the righteous law of the Divine Creator. Sin in its

manifold manifestations being lack of trust. It is a condition which must be burnt and purged away by the regenerative influences of those ordeals of the Spirit which cleanse and purify, so that we can be changed into His image and likeness. A state which Lady Guion says is more rare than can be set forth or expressed. Hence liberation should be the chief end of man's existence; for while the Spirit is under the illusion of sense, it is subject to conditions or qualities, and hence, while in bonds, we cannot come unto the unconditional and unqualified.

The key of knowledge is therefore the way of salvation,—knowledge being the instrument, and mediation the means, by which we escape from the desires of sense. If we lack vision, we lack the one thing needful (Matt. vi. 22) because we lack trust, and in lacking this we lack singleness of sight, the eye of the soul is closed, and we cannot be one with the divine Spirit.

7 mo. 12.—I have recently received the following from Mary Levis, who is esteemed a prophetess among us. It may seem somewhat like egotism in alluding to it, but I do not esteem it such, for if I am made instrumental in rebuilding the Lord's house, unto Him belongeth the praise, not unto me. God forbid that I should glory, save in the cross of Christ.

"7 mo. 6, 1876.

"ESTEEMED FRIEND,—Since thy visit to me, I was looking over some of my letters, and I found this that I send thee to read. Whilst sitting alone, it was a sight that I saw with my spiritual eye, near the time the last war commenced, and whilst reading over a copy of it, when I came to the part where the large pieces of new timber were brought in to rebuild this great building, it struck my feelings very forcibly that thou was one of those new pieces. I sincerely desire that thee will, my precious son, be obedient and faithful to the light of that star of Bethlehem which led thy dear sainted mother so safely through life. I often felt her to be my spiritual director, such as Madam Guion speaks of in her writings. I have oftentimes felt her the nearest of any one of whom I ever had acquaintance. To me she was one of the most deeply experienced Christians we have an account of. They were led by the Spirit in all their ways and work, and I have seen within a short time the Foxes,

MARY LEVIS

the Barclays, and the Penns coming up, one here and there, through different parts of the land. I see you will have to suffer persecution, but you will have nothing to fear, for the strong Arm of Power will be underneath to support and sustain you through all your trials. Oh, my desires are that you will prosper in the work as Nehemiah did by and through the direction of the Lord. Fare thee well. I feel weak and frail this warm weather.

"Thy friend,

"MARY LEVIS."

The following was enclosed in the letter :

"I was sitting alone in my home, when it came before me that the time was drawing near when we should be again called to our Annual Meeting. There seemed a dread to come over my mind that I had never felt, and I knew not why it was so. Then there passed before my spiritual eye a sense which alarmed me. I saw a very large frame building that had been strongly built, but on viewing it closely I discovered it was leaning over to one side, so much that it appeared in great danger of falling. It seemed to have slidden off the foundation. I then was permitted to see with great clearness, with my mental sight, the Rock upon which it had stood for generations. Such a sight I never beheld, for beauty and strength, with my outward eye, so strong was the foundation. It was built upon that which all the powers on earth combined could never weaken nor mar in the least degree. I then saw that through neglect it had become in a dilapidated state, so much so that it could not be repaired, for the new timber would not adhere to the old; therefore I saw that it would have to be taken down to the foundation, and be rebuilt again. I saw that there would be much labor needed to remove all the decayed timber; but if the laborers would be willing to work in the strength and ability which the Lord would give unto them, and work carefully, that all would be taken away and removed.

"And then I was comforted when I saw large pieces of new timber prepared and brought there to build up anew. Then I heard the language sounded in my mental ear, 'Return, O Israel, unto Me, and I will pardon all thine iniquities; I will heal all thy backslidings and love thee freely, saith the Lord.'

"The interpretation was then made known to me, that we as a people, for want of faithfulness and obedience to the Spirit of Christ, have become imperceptible, wandering away after the lo heres and the lo theres. We have left our first love, and have been decoyed away by false lovers, whereby we have lost our health and strength, and being deceived and deluded by these, the church has lost its purity and is left to wander into the wilderness."

8 mo. 31.—Our meeting on First-day was a favored one. I had something to say in respect to the text, "The law of the Lord is perfect, converting the soul," and entered some-

what into the distinctions of body, soul, and spirit, explaining that the spirit of man could become corrupt and alienated from the pure law and spirit of God which accompanies us through life's journey, and which returns unto Him that gave it as the uncorruptible seed of life. And that the great desideratum of life is a state of oneness (or harmony) with the Divine Essence, wherein is eternal life and peace. Explaining, further, that darkness must be the portion of that condition which is in a state of discord, because there can be no affinity between opposites.

Mary Levis followed in an address to a state of unfaithfulness, and alluded to the simile in Matt. viii. 23-27, wherein it is said, "He was asleep." That when in a state of disobedience, likened unto "a great tempest at sea," God is not known to man's spirit; but when we have arrived at our true condition, and see that we "perish" without Him, then doth He arise in His might and "rebuke the winds and the sea, and there was a great calm." How true is the declaration. "Without a parable he spake not unto them." To understand it literally would be to understand that Jesus rebuked the laws of creative wisdom, which would be absurd. And the text, too, "Without parable he spake not," is in itself a great parable; but it is added, "when they were alone, he expounded all things unto his disciples." When our spirits are hushed into stillness, alone with the Spirit of truth, then are we led into all truth.

10 mo. 8.—At our meeting last First-day I had considerable to say upon the subject of regeneration, and am afraid that I was somewhat too mystical for some of my hearers, for I desire to keep clear of that enigmatic trifling which in the past has led into mythological absurdities. I tried to explain that regeneration meant the increase of the truth of God. I also alluded to the dogma of Swedenborg that "God is man," explaining that the Swede did not mean any particular man, but that such expressions are to be interpreted as meaning that what is known of God is manifest in man.

Man being God's representative, hence the divine is mirrored forth in man, is manifested, made visible in him as the ultimate of Deity. I felt that some of my hearers were in danger of interpreting the Swedish philosopher literally, as so many of his followers are doing to their great perplexity, hampering not only their own, but also the understandings of others, thus raising a cloud of impenetrable obscurity which rests as a nightmare upon many a heart. That the Swede was a hermetic philosopher is, I think, established beyond a doubt. His manner of interpreting Scripture is identical with that of Origen. The letter he calls "appearances of truth," and says, "There are many things accommodated to the capacity of the simple who do not elevate their thought above such things as they see before their eyes." "The letter is rarely naked, but clothed," he says, and thus he clothes his thought. To understand him, he must be interpreted by the same spirit by which he interprets the Scriptures, for he penetrated the arcanum of "the Father," and it was a sorrowful thing that he did not seek to unravel in a clear manner its mysterious phraseology instead of mixing with its clearest system the most incomprehensible jargon and construction that ever was penned by man.

The doctrine of the indwelling God seems clear to his mind, and hence his leading dogma "that God is man." But he had in view, as the Fathers before him, what he calls "the common herd of mankind, from which he says this must be veiled, because they would accede to it as a sensual idea." His favorite term Lord he explains, and says, "by the Lord we mean Jehovah in His Human. He descended as the Divine Truth, which is the Word." This term he uses in an exceeding generic manner. He speaks of "the universal idea," and when this is attained we can afterwards look down thence into the lower region, which is the natural thought. This is the celestial state, or the "Grand Man;" is heaven, as he explains.

10 mo. 12.—At our meeting to-day I took for my text

an extract from James Bellanger's journal, in which he explained the views of Friends to a Baptist audience at Hightstown, N. J. "We get our religion," he told them, "from the Spirit of God, which is Christ within, the way, the truth, and the life." From the evidence furnished me upon this occasion, this not only seemed sufficient, but also as the true meaning of Jesus and his friends, in which when realized is "the universal idea."

10 mo. 23.—Our meeting yesterday was more than an average one in point of numbers, composed in part of visitors to the Centennial exhibition, now in progress. I had much to say upon the reasonableness of faith in the Infinite Father as the thinkable and the knowable, and as one on whom we could not help believing in a stage of healthful and normal progression unto Him as the indwelling spirit. And I cautioned my hearers that we should beware of "the mixture," and that we should apply the science of thinking to the subject of religion, as becomes God's rational, intelligent children. I spoke of the great law of thought which affirms that every object thought about must be conceived of ITSELF, and not by some other thing, as, for instance, a house is a house, and not the occupants of the house, or "A is A and $x = x$." Thus affirmation and negation expresses itself in all truth, for as A is A so is A not A. The negative is not a thought, and that being limited by the quality which it is not.

I affirmed, also, that believers in divine revelation should never deny the oneness of intelligence, for if revealed truth is relative and incomplete, then all talk of being inspired is arrant foolishness or insanity. It takes, however, a prophet to discern a prophet, and I cautioned my hearers that I claimed no higher revelation than they themselves possessed; that if I asserted an error, I desired them to reject it at once as untrue, unpalatable, and unsuitable to the soul's life! I called them to that Fountain to which all have access, to the call of duty and of God. How beautiful was the vision that inspired the lines of Wordsworth:

DUTY

"What are things eternal? Powers depart,
Possessions vanish, and opinions change,
And passions hold a fluctuating seat;
But by the storms of circumstance unshaken,
And subject neither to eclipse or wane,
Duty exists; immutably survive
For our support, the measures and the forms
Which an abstract intelligence supplies,
Whose kingdom is where time and space are not."

There is no difficulty concerning "the Spirit of truth;" the sane reason cannot reject it, and I rejoice that men's minds are being shaken by the doubts of the age in the progress of science to mathematical verity, for when the soul is once founded and grounded upon the Rock of Ages, it may be never thereafter alienated if faithful to those

"Transcendent truths
Of the pure intellect, that stand as laws
Even to Thy Being's infinite majesty."

This was the religion of Jesus I urged upon my auditory, an absolute and permanent religion, clear in its truth of that anthropomorphism which makes God in the image of man, thus dishonoring and belittling Divinity to a creature of passions and caprices. It is a religion that was as clear as when it issued from the lips of Jesus, free from pantheism, which increases God at the expense of man. Jesus taught God as the knowable in His manifold wisdom, as the Father and Friend of His children whom He has created in His image and seeks to endow with His likeness. How clear was his mind from that negation of the absolute which we hear of at the present day, which would destroy and deny the religious sentiment in man, and substitute material comfort for the great central truth of the idea of personal survival. That Jesus gave a powerful impulse to the religious thought of his time on this subject is clear and plain. In holding up the idea of the Infinite Creator of wisdom and purity, and the doctrine that the thinking part of man survives his

physical change, he taught the permanent and absolute in religion, and, though "heaven and earth may pass away," yet his sayings (λόγοι) will not fail. He made no allusion here to historical narrative and synthetic terms, for he said that it was expedient these should pass away (John xvi. 7). We have the authority of Jesus, then, for dropping historic truth as a claim of itself for recognition, and of relying upon that inspiring wisdom which is of immediate perception, and which will never fail. And as God's ministers keep altogether to the subjective, there can be no incompatibility and contradictory doctrines taught by them in and under the gift of inspiration, when directed to the moral and spiritual improvement of the individual. But when directed to the facts of history on questions of science, even exegetic science, the case is different, proving that we must place truth in ideas, not in fact. That profound writer, W. von Humboldt, truly said that "religion was altogether subjective, and rests solely on the conceptive powers of the individual." If we say that our conception is defective, and that all truth is relative, then we attack our own verity, and all things become uncertain. It is true that in material images alone the Infinite cannot be known; but in pure thought (wisdom), symbolized in man, He is the knowable, and pure truth must be true to every intelligence, real or possible. Reason, therefore, is ubiquitous in its purity, and partakes of the same nature as pure mathematics, such as the relation of an abscissa to an ordinate, or of the diameter to the circumference. That that which cometh by observation is untrustworthy, and that the experience of the senses is fallacious, is well known in every-day life. The ultimate in nature is everywhere hidden from our view. This is the nature of phenomenal manifestations. These in themselves, and of themselves, pointing as an index to a sphere of thought from which all limits are withdrawn, in which truth is Truth as the essence of reason and the law of all thought. The norm of wisdom is wisdom itself wholly indivisible, being in unity with itself. Pythagoras expressed

BLAISE PASCAL

this in the symbol ONE, TWO. Take the number twenty, for instance; it is twenty by virtue of its being *one*, one twenty; thus he symbolized abstract truth as always accompanying its correlate, being a part of it. The ancients held to this kind of symbolic teaching as tending to stimulate the intellect, by leaving so much unexplained; and pure truth, it is certain, can be well expressed in this way "without any mixture of error," if the symbol be not taken for the thing itself. It has been said related symbols have always been most agreeable to the religious sentiment. However this may be, there is no danger that we will not know the truth when we see it, however it may be expressed, and it will set us free; for necessity and servitude come not from correct thinking, but through that which is fallacious and untrustworthy; hence right thinking will not confine the religious sentiment to any one phase of expression. The Lutheran reformation was a protest against its subjection to a moral code. When the religion of pure thought and feeling becomes to be understood and practised, it will not be a mere "affair of the feelings;" or, as Tyndall has said, be "confined to the emotions." * But it will depend for its existence and expression upon the essential nature of reason; and this will not be denoted "in conduct" only, as M. Arnold has observed, but in every phase of life. In all things will the disciple of pure thought seek to do the will of God. "Fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer." Every phase of truth will be "the marks of a true religion," to use a phrase of Blaise Pascal. And as he has so well denoted, the new faith will ground its foundations "on love and submission to God," and, as I would add, a recognition of His will as unfolded and disclosed deep in the nature of man.

Herein I felt to warn my hearers, on the occasion above

* The philosophical Hegel not flippantly replied to this when he said that then an affectionate dog is the best Christian.

alluded to, against false reasoning upon divine things, for in so doing we necessarily act unwisely, as from thought proceed deed and word. I also alluded to the forces which guide sensation and emotion, as bearing the same in relation to the mind as to the body. For as pain is the precursor of disease and death, so is the untrue destructive and dangerous, causing uneasiness to its subject, suffering and penalties, as the corrective and redemptive process of disenthralment.

It seems difficult for some persons to recognize a good and sufficient reason, as I felt was the case with some of my audience in the opportunity to which I have referred. This is seen in the case of children who frequently do not rest satisfied with an entirely clear explanation, showing that every man's reason knows not when it is convinced. The more imperfect our development, the more distant we are from the truth, and the means of arriving at it.

True knowledge may also be lost to us by our assuming contraries when they do not exist, as by elevating privatives into contraries. For instance, at the funeral of a neighbor recently, I stated that I looked upon death as but an event in the life of the individual, for life and death are not true contraries any more than heat and cold. Cold is simply a diminution of heat or force; so death is not anything real. It is a mere privative, as darkness, for example; a relative or qualitative decrease, or change of life, just as cold is of heat. The force is not lost in either case. In the former it is correlate to life, just as heat is correlate to chemical affinity; and here is a true analogy in the conservation and correlation of force, as "spiritual men and spiritual things are correlations."

All true contraries are universals,—as spirit * and matter,

* Spirit has none of the properties of matter. It is indivisible, therefore it is not material; matter has dimensions; it fills space; it is capable of division. It possesses a nature which is known as magnitude and divisibility, and can bestow only that which it possesses. The brain is an assemblage of organs and parts; but spirit is one undivided con-

THE ABSOLUTE

time and space, subject and object, absolute and relative, body and consciousness. When any one of these are cognizable, the other is assumed. Their separation is complete. Thus absolute truth cannot be relative truth. If we affirm the contrary, we nullify our reason. This is clear in the similar case of mind and matter. If we assert that all mind is a property of matter, we conceive an idea distinct from matter, and thus vitiate our understandings to error and delusion, as is the case with those who say that all knowledge is relative. They assume the absolute when they affirm the relative, and thus falsifying their own position. In all true contraries, each of them has an absolute entity, as a positive, and therefore each cannot be lost in the zero of the other, as in the case of the abstraction of heat by the diminution of force.

All true religion is the child of reason and intelligence. Herodotus makes the derivation of the Greek word for God (*θεός*), from the root which means to set in order. This postulation is the rock upon which its foundations were established, and against which all errorists struggle in vain. The passion and effort for the highest attainable truth is fraught with holy fervor and patient waiting, ever prompting to that effort which worketh hitherto, and now worketh from everlasting to everlasting. Mere feeling is evanescent when it lacks conjunction with pure thought. The highest and purest faith which cometh and now is, depends for its existence and is founded upon the nature of reason itself, and which to all intelligences it is an essential unity of the same kind. For such terms as the Infinite and Incomprehensible are not a thought, only an element of a thought, being in their nature privative. God's ways should be our ways, they being only a matter of development in our thoughts. Thus we can

sciousness. It is known just as matter is known, by itself and not by its contrary. It is to be known by its own nature and properties, and it takes its denomination from these.

say, when pure thought is our possession, with the great Kepler, "O God, I think Thy thoughts after Thee." And thought is relative only in degree in its relation to truth. We say that one and one make two. This truth being just as true as either of "Kepler's laws." Thus all truth is of the nature of ONE.

II mo. 17.—At our recent Quarterly Meeting I had considerable to say upon the subject of the conception of deity in the human soul by and through a recognition of the great idea "that ye are the temple of God, and that the Spirit of God dwelleth in you." Insisting upon the all sufficiency of that which every man has within himself for his right direction in divine things, wherein he can experience the conjunction of the good and the true, and thus an expulsion of the false and the evil from his mind. Thereby realizing Paul's prayer, "that ye may all be filled with the fulness of God," and thus the knowledge of Deity would be conceived by Himself, and not by any creed or book.

I urged that by such negation, the soul, in the language of Scripture, is "drawn away to worship other gods and serve them" (Deut. xxx. 17). I alluded to the saying of Spinoza, "that the will of God is the refuge of ignorance, the true will being the spirit of right reasoning," and instanced those pages in the history of religion red with the blood of the victims of bigotry and priestcraft, who in the spirit of unreason claimed the will of God as authority for their crimes and injustice.

II mo. 23.—Frequently of late have I been with my sick friend, J. P. Tyson. After spending a few hours with him recently, I was most forcibly reminded of the lines of Cowper and of their applicability to him :

"O Thou bounteous giver of all good,
Thou art of all Thy gifts Thyself the crown!
Give what Thou canst, without Thee we are poor,
And with Thee rich, take what Thou wilt away."

THE MANY MERCIES OF HEAVEN

The Divine Father has evidently given Himself to this dear friend; and what a lesson and teaching are conveyed by his life and example, a life of practical goodness and great usefulness in civil and religious society. And though Jacob is a practical unbeliever in the gods of pseudo-Christianity, yet his soul is beyond all doubt a temple of God, wherein the Good Father, by His omnipotence, doth dwell, having cleansed it of falsities and evils—by the union of the good and the true. And this dear friend well says he needs no books or creeds to strengthen him, such fleshly things being passed away, the Comforter having come with His consolations and blessed assurances.

12 mo. 1.—Attended Bucks Quarterly and a neighboring Monthly Meeting during the past week, in company with my friend Samuel Noble, which were the first meetings from home that I have specially felt called to attend, excepting a circular meeting at Stroudsburg, for nearly one year. Many pressing invitations have I had to attend different meetings, in different parts of the country, from many dear friends, but feel it to be my place to wait for right direction upon the Supreme Being, through His language of impression upon the tablet of the heart, and not to be running hither and thither in mine own will and strength. For if the “perfect man” said and felt “I can of mine own self do nothing” in such matters of divine concernment, how much less can one like unto myself effect or accomplish? “Behold, all souls are mine, saith the Lord God.”

1877.

1 mo. 20.—For the many mercies of our God, I have been made this day to praise His high and holy name. And I can truly say with Job, “Thou hast granted me life and favor, and hast preserved my spirit by thy visitations.”

I feel this day thankful and grateful in an especial manner to the Infinite Father, in whom are all my springs, for that contented and happy mind which He has vouchsafed unto

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me as the gift of faith in Him as the almighty preserver and creator of all things. And this strong faith that has been conferred is for the reason of no merit that I can discover on my part, for what I am I can in great humility say I am by the grace of God. Blessed, forever blessed, be His holy name; my soul doth praise His mercies, and rejoice in His almighty salvation. These will endure, I will trust, forever and ever. Amen.

2 mo. 10.—The recent Quarterly Meeting of ministers and elders has removed all obstructions to my travelling in the regular order of our Society. Thus, when so engaged, I will have the privilege of appointing meetings among the people in pursuance of the custom among Friends. It is wonderful to me how the prejudices of some have melted away. For, like Paul, a few among our friends have viewed my free and rational manner of expression when engaged in gospel labor with some concern, and suspicion, too, “lest that by any means, when I have preached to others, I myself should be a castaway.” And I greatly desire that I may be preserved in tenderness of feeling in respect to even men’s superstitions, and of their fetish devotion to the Bible, and to the gloomy consequences of that faith which takes it as God’s last and best expression of His will to His creature man. Tenderness and charity we must have unto all, and I mostly find it much better to affirm the goodness and wisdom of God by an appeal to the Scriptures and to the innate religious sentiment in the soul, thus leaving the negation of error to the sober second thought. It is often better to affirm than to dissent and deny when prejudice may interpose a bar to the reception of truth. Much wisdom is there in the saying, “I have many things to say unto you, but ye cannot bear them now.”

3 mo. 2.—On my arrival home from the attendance at Burlington Quarterly Meeting, I found a letter from Benjamin Hallowell, containing the following:

REGENERATION

"In the calculus it becomes sometimes necessary, in the solution of a problem, to integrate between limits, but in the search for truth, or the expression of a truth, there must be no limits, the mind must be free. What we need, even our religious society, is general enlightenment. This is a state that must be individually as well as collectively labored for. The apostle enjoins emphatically and truly, 'To your faith add virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity,' in Divine Love the crown of all. These seven principles are figuratively employed in Scripture to represent the pillars on which the house of wisdom rests. Wisdom hath builded her house. She hath hewn her seven pillars, and the possessor of these principles, by diligence and perseverance, gradually becomes 'the enlightened.' The term employed by some of the Eastern nations, of which thou writes in thy 'Indices,' to represent the highest condition of humanity."

3 mo. 4.—I was vocal at our meeting to-day on the subject of the new birth (regeneration), which I explained was the knowledge of God which brings peace to the mind, He being the life of the soul. Hereby we become receptive and influenced not only to do right (morality) by the innate law of our nature through conjunction, but we experience born unto us the eternal Son of God, and know of that holy faith by which we are quickened into the divine life, which is the heavenly gift in God, and which belongs not unto us as man and creatures after the flesh. I know, says the prophet, "that the way of man is not of himself; it is not in man that walketh to direct his steps aright." Herein is the righteousness of God, which is not a maimed or incomplete righteousness, dominant to-day and deposed to-morrow, as is the character of that self-righteousness which walketh of itself, and which is at perpetual enmity with God, seemingly effective at one point, but is faulty and maimed in the great sum of duty and of life. Bringing not that harmony and peace which constitute the mark and test of that ONE living faith which works by love to the purifying of the heart. The pivotal thought of Jesus on the subject of regeneration is indicated in the last verse of his conversation with Nicodemus on that subject (John iii. 21). And in Matt. xix. 28 he makes what was personal in himself herein universal to hu-

manity. So also in Mark iii. 35, in respect to the brotherhood.

3 mo. 27.—At the late Haddonfield Quarterly Meeting I had a somewhat close personal testimony to deliver as a part of my communication. A friend evidently alluded to it as having a discouraging tendency, but certainly an evil course should not be encouraged. At a recent meeting I felt to thus speak in an individual direction, and I had clear objective proof that I was rightly led in a manner marvellous in mine eyes.

4 mo. 11.—Attended during the past week in company, in part, with my dear young Brother Caleb E. Shrieve, some of the meetings of Burlington Quarterly, and see a field of labor there, and hope to have Caleb's company in the endeavor to stir up the lukewarm and worldly mind to greater faith in the Eternal Father, and consequently to greater diligence in the maintenance of truth's testimonies.

5 mo. 22.—During the last several weeks I have been diligently engaged in the work of the ministry, as I have felt called, and have attended meetings in Chester and Burlington Counties, as well as in Philadelphia. The prominent importance which I have given to the doctrine of regeneration,* and to the renunciation of all self-assertion in spiritual things, has caused on the part of some of the exoteric a feeling of coolness towards me. Perhaps I have not been as clear in statement as I might have been, though I have endeavored to be rational and sensible on these momentous subjects. Certainly the analogy holds in the physical relation as in the brain and all the organs of the body. They all die that we may live. "We must all be born again, atom by atom, from hour to hour, or perish all at once beyond repair. Every meal is the rescue from one death and lays up for another ; and

* Born of "the incorruptible seed, the Word of God that liveth and abideth for ever," or, more plainly speaking, the immanency of the divine in the human soul.

PAUL'S STYLE ESOTERIC

while we think a thought we die." Thus we live by dying daily. So in the spiritual life we must live as Jesus did, "by every word of God." We must assimilate through affinity with the All Good each day and each hour of our lives. Herein is the increase of the divine government in us; we coming to realize the declaration of the apostle, "I know nothing by myself; yet am I not hereby justified, for he that judgeth me is the Lord." And herein, too, we will realize, as I said in the late Yearly Meeting of ministers and elders, and which gave offence to some, that our progress and our righteousness will be deemed but as filthy rags, "for these may become unto us as substitutes for the righteousness of God." Or, in other words, we may take upon ourselves that work which is alone His work. True progress is in dying daily, thus we may realize the declaration, "They who are joined to the Eternal are one spirit." We must be nothing that He may be all in all. The apostle has most forcibly illustrated this thought in his esoteric style (1 Cor. xv. 28), "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." By the Son, Paul evidently intended, judging from his meaning and his context, that God shall be known by Himself, and that this manifestation of spirit, or Son in man, is of Himself and not of another.

In relation to perfection, we cannot say that we are perfect in any other sense than in the sense of dependence upon the providence of His fatherly provision for us, that this will be for the best with respect to time or eternity. We resign all to His government who is immanent in a rightly ordered life. A government which we know is not within the circle or ordering of our own spirits, but one which is an inherent energy in all men for righteousness and godliness the wide world over. As the apostle has said (Col. i. 29), "Whereunto I also labor, striving according to his working, which worketh in me mightily." Herein we are justified by our

dependence upon Him, and do not seek to make a saviour of our duties in qualification, to deck and adorn ourselves with God's jewels. But there is a resignation of ourselves to the will of God, as in the case of Jesus and every other child of God. Our harsh, censorious judgment is taken away, and His loving-kindness is manifest unto our souls. Herein said Isaiah, lxi. 10, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he has clothed me with the garments of salvation, he hath covered me with the robe of righteousness." There is but one perfection. God did not create man to usurp His own powers, hence two perfections cannot exist, His infinite perfection being our safety and our salvation, our strength being in humble dependence upon the Eternal Arm. Herein do we feel weak? Then our strength is increasing, for He is our strength. Hence learn to distrust thy own strength, and to depend upon God's, for He is not only thy Maker, but also thy teacher and thy inspirer. Acknowledge His providence, trust in His guidance, though the rationale at the time-being thou canst not fathom. For it is feeling, often, and not science that informs us of the extent of powers conferred and duties enjoined. And this sense of dependence we learn mostly in adversity, as I attempted to illustrate at a funeral to-day. 'Tis then we feel our great need, or, as William Law says, our hunger or desire. Thus adversity feeds the flame of worship unto the Father. For if we could maintain ourselves without His aid and assistance, then prayer would vanish, for prayer is the child's cry. Thus adversity tends to keep alive directly in men's hearts the idea of God and of His providence in life, and also in the casualties of life. For the power which is from its likeness in life cannot be isolated from created things, though its phases we may not comprehend.

In adversity we learn our necessities, and want is in all things a power and a potency. We also define ourselves and our aims more perfectly, and thus are on the road to accom-

OUR REAL NEED

plishment. Our real want is made apparent as well as our destiny. Our weakness is revealed unto us, and conscious want has its claims. And herein are prayers addressed unto a prayer-hearing God, and the salutary thought is kept alive that our real need is deeper than any transient want. Thus we trust in God, for all increase is from Him, as Elihu the Buzite said: "Days should speak, and multitude of years should teach wisdom. But there is a spirit in man; and the inspiration of the Almighty giveth them understanding."

After a recent visit to Maryland, where I had considerable service, I indited the following, which will explain itself.

"EVERGREEN, 6 mo. 9, 1877.

"MY DEAR FRIEND,—Although I arrived at my home with the answer of peace, yet I felt that I would have been better satisfied had I been able to have called again at thy father's and Joseph Lincoln's, and also on Hulda Headly. I can only say that the spirit was willing and that the fault was with the poor body. It is now nearly six years since I yielded,* after but a very short time for preparation, to a call in the ministry, and during that time I have frequently been engaged in visiting different parts of the heritage, but never have I felt so much travail and concern begotten in my soul on account of the word of the kingdom in any place which I ever visited as I have experienced on behalf of the little flock and family composing your monthly meeting. In the vision that my soul hath seen is a fair prospect, a noble vineyard, wholly of the right seed, planted by the Heavenly Husbandman. A centre from which will radiate light and warmth as from a city set upon a hill. But it is also written concerning this same noble vine, 'Thou art turned into a degenerate plant of a strange vine unto me.' How many have I known to begin in the spirit, and then seek to make perfect in the flesh. And I could tell of a dear friend of mine, who has fallen a victim to 'the letter that killeth.' Now what is the true test of spiritual birth? It is not zeal, else the Pharisees would have had it. It is not simply the development of the natural man. These may belong to the spirit of a man without the divine influence being breathed upon him. Paul saw it when he said, 'Though I have faith, so that I could remove mountains, and have not charity [divine love], I am nothing.'

"The truth is, God hath placed us in a world wherein we are subjected to a high ordeal. He who would be spiritual must be subject to spiritual temptations, and these we cannot make any more than we can make our feelings. Ah! we often know a reversal of human judgment, 'that the first shall be last, and the last shall be first.' Since I returned home I wrote a letter to thy sister, in which I detailed an experience, which letter thou may read. Well, soon after that ordeal had passed,

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it pleased eternal wisdom to veil Himself from me in a wonderful manner, and for nearly six weeks I had no Heavenly Father. O the suffering of that wilderness state, in which (I speak without boasting) there were fasting and waiting! The language present with me was, 'If it tarry, wait for it; it will surely come.' That was about all the comfort that I had. But now that the issue of that terrible ordeal hath passed and gone, how I bless the Infinite one for its penetrating severity, for out of its result I have been stripped in a great measure of the profession, gifts, and talents of the spirit of a man. This I do know, and can testify of unto others; for this I will give glory unto God, and magnify His marvellous name. Grateful, grateful unto Him is my soul this day, that He hath revealed Himself unto me by and through His judgments. Yes, I bless Him 'for the severe,' and that He hath taught me that I 'know nothing as I ought to know.'

"In all of us there is some peculiar frailty in our nature, whose hold seems only loosened, but which does not yet move entirely before the divine influence. Often in the most favored servants of God it remains as a thorn in the flesh, to buffet them, impeding the value of their service, and making them somewhat of a stumbling-block unto others. Thus Jesus declared there is but one fountain-head of good from which he in common with all God's children drew his strength and inspiration, saying, 'of mine own self I can do nothing,' that is of the things of God. But I must bring this somewhat long letter to a close. Thou may let thy sister Anna read it. O how my best sympathies go out unto every member of thy father's family; and unto thy sister in an especial manner has my soul been drawn, for I recognize in her the Lord's anointing. But in all of us is much to be removed ere the foundation of the building can be laid strong and enduring. How much which we thought was pure gold has had to be cast aside before the wise Master-builder cometh unto the eternal foundation! Let us then, we three, earnestly beseech Him that He will permit nothing but genuine material to remain. That He will kindly bear away and remove all that is of a crumbling nature, so that He may take His abode in the temple, which He so lovingly and kindly will help us to rear for His worship and praise. Thus we may truly say of all Thy gifts, Thou art Thyself the crown.

"Thy affectionate friend,

"DAVID NEWPORT."

7 mo. 10.—At our meeting yesterday I had considerable to communicate to the effect that credulity was a greater sin than unbelief, and instanced the fact of persecution in the history of religion as being caused by the abnegation of reason and causation as the corner-stone of all human intelligence. In speaking of Jesus, I made clear the distinction between the spirit and the flesh, quoting his saying that as a

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man his mission was "but unto the lost sheep of the house of Israel," and that this mission, "as a minister to the circumcision for the truth of God," was in contradistinction to the Christ, "Who is the image of the invisible God, the first-born of every creature." I urged that the soul was moulded after the eternal idea of the good, the true, and the beautiful, and that in every man was to be found the ideal of all excellency, and that therefore man could not be a creature of development only, because he would then only have states of feeling, but no knowledge of realities. The principle of causation being inherent in his being, he reasons from effect to cause, and distinguishes between the real and the ideal world. Conceptual thought and reason in their highest type being but the increase of wisdom and knowledge, learned in the school of experimental teaching. To the school of faith and reason I cited my hearers, not as twain but as one unassailable fortress to which all can retire. Faith in God was the faith which Jesus taught,* and this is a faith with which reason is in full accord and harmony. Credulity may create complexities and manifold requirements, "intruding into those things which he hath not seen, vainly puffed up by his fleshly mind," as the apostle has declared; but faith the consoler doth remain to all the children of the Eternal, as Her own interpreter and expounder, making plain the wisdom of the Almighty.

7 mo. 23.—At a meeting at Green Street, Philadelphia, which I attended yesterday, I was led to speak in continuance on the above subject, and instanced the epistle to the Colossians as a treatise of "Christ within." The apostle personifies this power which he had experienced, and which is of a transcendental or a prior nature, as "the image of the invisible God, the first-born of every creature." This is not the result of repeated perceptions. The development theory therefore falls to the ground. It is the law of our spirits,

* Galatians ii. 16.

after which we are imaged, and in which the Great Original stands reflected. Increase therefore of the knowledge of God depends upon the *a priori* law of causality acting within us as the law of our being and intellect, and depends not altogether on experience, because as a law or principle it precedes all experience. It is subjective, belongs essentially to the God-mind as the within, and to which the man-mind stands related as the without, but to which also it has fixed relationship by and through the attractive power of love eternal. It is this power and principle to which the apostle alluded as One in whom "dwelleth all the fulness of the God-head bodily," and who when known as the eternal Son of God, by the power of His revealing love changes all dull and unmeaning sensations from the realm of the unknowable to the knowable and the experimental.

8 mo. 13.—Our meeting yesterday was a large one, at which a dear friend of mine delivered a long discourse full of interest, pathos, and earnestness, but which would have been much more efficient and powerful had it been seasoned with a better understanding of the philosophy of biology. Jesus taught in the parable of the sower, "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one and catcheth away that which is sown in his heart." Now the understanding is both intuitional and conceptual. It is the mediator (or likeness) to the divine original, ever standing between (reconciling) truth and faith on the one hand, and love and charity on the other.

If we depend altogether on the intuitional, or presentative, we enter the condition of speechless children again, and come not unto the oneness of the understanding, for man is one as a life, or conscious Ego. He is an organized being, and his mind is his manifestation,—his body being his garment, which with him soon becomes *non est* in respect to this world. His life then receives a new habiliment, and if prepared, is rejuvenized with an organization suited to its condition. The end of true ministry is then not, as our speaker taught, con-

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cerning man being of a threefold nature, but on the contrary to seek to bring to that which his true intuitions and concepts both prove, that he is essentially one in his being and nature as a man. The language of our speaker also partook too much of the interjectional and of the emotional for a long discourse, and consequently there was but little food for thought. She also seemed to interpret the precept, "love thy neighbor as thyself," in too literal a manner, not making the distinction between true self-love as the desire for happiness and that selfish love of self which is a vice utterly at variance with our own happiness and the happiness and well-being of others. We should love ourselves wisely and with understanding, and then we will not seek our own advancement, power, and interest without regard to the happiness of others. On the contrary, we will love ourselves wisely and well, as also we will love our neighbor with an understanding mind; and herein as ministers of the Word we will preach the Word in great humility, seeking for that wisdom which "binds not heavy burdens, grievous to be borne, and lay them on men's shoulders; but of which they themselves will not move them with one of their fingers." The minister of an understanding mind will distinguish between the normal and the abnormal in man's nature, and not confound self-love, "the spring of motion," with selfishness, a condition which denotes a very different state of mind and manifestation.

True self-love is from the spring eternal, for God must love Himself in His own infinite consciousness, and His eternal power and love work in man to will and to do. It is therefore when we come to the oneness of our nature that we come face to face with the great I Am Himself. As has been said, that "when we turn the face soulward we turn it Godward." Evil being a condition of reliance upon the senses, "wherein he is tempted, drawn away of his own lust, and enticed." Or in other language he depends and leans not upon the law of his being, which is true self-love or preservation, but is "enticed" by a false presentiment or mani-

festation which is not of the spirit of God. God is, and His law is vitally implanted in man's spirit, and this is "the enabling power, not ourselves, which makes for righteousness."

9 mo. 5.—Of late I have frequently held forth the necessity of more faith in God and dependence upon Him, a quality of spirit described by Jesus as poverty of spirit, which "is the kingdom of heaven." "I know," saith the prophet, "that it is not in man that walketh to direct his steps aright." Now God is the Father of all and is in all; He is in all men by reason of His omnipresence; but all do not abide in Him, and hence many wither away as branches of the true vine or the true life, and the order of God, for He is Order, and man is created in the likeness of heavenly order; and as he abides in this, he abides in God, and loves truth supremely. Hence harmony is the true rest of the soul, and as it is conceived aright it becomes the mediator, drawing even those who seem to be at contraries into unison unto it and to each other.

I have objected to the term growth,* as it has a material significance, and tends to give the exoteric a still more exalted opinion of themselves. It is a proper term as applied to a tree, or other phenomenal existence; but the soul is a form of life itself, and stands related as a recipient to the one Good, which is manifest in all men, and is life and love, and truth and order itself. Last First-day I quoted that beautiful passage (Rex. xxi. 11) as an illustration: "Having the glory of God; and her light was like unto a stone most precious." Thus there are different qualities of soul,—some reflect light as the diamond. These different qualities are admirably described (Rev. xxi. 19, 20), "as all manner of precious stones." Portraying the different "foundations" as jasper, sapphire, chalcedony, emerald, etc. But the spirit may lose its original lustre and become dark and dull, and as of the earth, earthy.

* The growth is the birth or formation of Christ in man; he is quickened, and is the son of "the woman," "made of a woman," the church, of which God is the Father, and man the mother, and in Christ we are complete.

THE DIVINE ORDER

It is the Spirit that quickeneth, and as the soul abides (trusts) in Him it is quickened by the Spirit of truth, and is kept alive to God, and becomes thus receptive or co-operative; for a state of receptivity in heavenly things is co-operative and promotive of divine good; the difference being between life and death, harmony and discord. The flesh profiteth nothing, and the letter killeth. These of themselves hinder that conjunction which is not possible unless it be reciprocal and co-operative. Herein we become consecrated through a new and living way, "through the veil, that is to say, his flesh." We understand this fleshly veil, that it profiteth nothing. That in our weakness is His strength perfected, and that the perfection of the creature is in abiding in the divine order, harmony, and government.

God's love is as real in the sinner as in the saint; in each it is a positive force and ceaseless energy for good. It attracts and repels,—attracts the good and the true and repels the evil and the false. It justifies or reconciles the upright and condemns through its righteous judgments the prodigal soul. He is thus in all men, but not in all in the same degree or quality. He is a "consuming fire" to all that is false and unrighteous in all men, of all conditions, and is graciousness and infinite consolation unto the truthful and virtuous heart everywhere. The spirit of adoption is his who can truly say Abba, Father, and this is the Holy Spirit. It is a quality of spirit in which God is in us, metonymically and metaphorically speaking, as in the Scriptures it is declared, it "is the mystery of godliness, who was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

As respects growth, it is "being fruitful in every good work, and increasing in the knowledge of God."* In other words, He descends in us and manifests Himself to us,—the

* In the divine life there are ebbings and flowings, action and reaction. The golden mean being "between the cherubim." Away from all extremes it is we read God is to be found. (Ps. xc. 1.)

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Infinite to the finite,—and we realize the prayer of Paul for the Ephesians: “that ye might be filled with all the fulness of God.” And this word is thus used in the Scriptures not infrequently to designate the descent of the Spirit, as we read that Jesus was filled with wisdom, and that Paul and Peter were “filled with the Holy Ghost!”

And as regards man's volition in the good that he does, it should always be from the likeness after which he is modelled,—the good, the true, and the beautiful. Herein he is preserved from all vanity and egotism, and attributes neither good nor truth to his own proprium as a man; but on the contrary, obeying the law of causation, which is first-born of every rational creature, he ascribes wisdom and truth and purity unto the fountain-head in which all life and all goodness exists. Thus “we work the works of Him that sent us while it is day, for the night cometh wherein no man can work.” The principal cause and the individual cause acting together as one cause, in harmony and in assimilation, and man's peace is assured in the continual increase of the knowledge of God, not only by and through presentative intuition, but also by and through conceptual reason, whereby wisdom is evolved in the divine order and economy in accordance with the law that we are members one of another, and were intended to be the helpmates of each other even in the things of heavenly harmony, doing good and communicating one unto another, giving the glory and the honor unto Him who hath conferred His graciousness unto all who avail themselves of the means offered and the benefits bequeathed!

IO MO. I.—During the past two months I have appointed several meetings among those of other societies, and have frequently had to testify against that plan of imputation which makes “Christ the minister of sin,” and against which Paul protested, saying, “God forbid!” The apostle's doctrine of justification is indissolubly connected with the idea of Christ's indwelling and imparting life and power. And as it is well said, “the original meaning of *δικαίω* is to

INNER RIGHTEOUSNESS

make righteous." Thus Paul is frequently misrepresented by reason of theological prepossessions, for he did not teach that Christ's righteousness was a substitute for a lack of righteousness, but that the gospel is the power of God unto salvation, and it is such a power because it is "God's righteousness revealed from faith to faith." The apostle, it is true, treats of imputation in a subsidiary manner by way of illustrating particular portions of the Old Testament, as, for instance, concerning the Paschal Lamb,* whose blood was to be sprinkled on the door-posts to save the Israelites from destruction, for "almost all things by the law are purged by blood, and without the shedding of blood is no remission." The apostle was a Jew, and was writing to the Jews who had settled at Rome, calling them to the life of Christ, wherein henceforth a man is "dead to sin and living to God," through an inner righteousness flowing from Himself in a new creation in Christ. To the Romans he speaks "of the gift of God being eternal life in Jesus Christ our Lord." The force of Paul's doctrine is often lost in our version, *ἐν* not being rightly rendered, as in the above it is translated "through."† Thus conventional ideas attached to words are often a great hinderance to a right understanding of the apostolic writings, as, for instance, salvation means safety as much from sin as from anything else.

The apostle held that faith must produce likeness to God, and hence was the enabling power by which men were justified or made righteous, through His life flowing into their hearts as the efficient and operating cause. Paul and the fourth evangelist inform us of the nature of this inner principle clearer than the Synoptists do. To the exoteric, Christ was preached as "crucified;" they, "requiring a sign," were "not able to bear strong meat," but unto them that were called

* Ex. xii. 7, 13.

† Through being retained, with the understanding that it means through the mind and faith and obedience of Jesus manifest in us.

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(esoteric), "CHRIST THE POWER OF GOD, AND THE WISDOM OF GOD," was freely declared.

Our aged sister Mary Levis, in a discourse at Abington Meeting yesterday, in speaking of the scriptural phrase, "Our Lord and Saviour Jesus Christ," explained this phrase as but a synonym of the inward law of light in the soul. This was unquestionably Paul's meaning and intent, as he says to the Romans by way of explanation that "Jesus Christ was a minister to the circumcision for the truth of God." And pre-eminent was he (Jesus) in faith, in virtue, and in life; so much so that the brethren used his name as but another name for the Light. In him dwelt the Christ in fulness and in oneness with the Father, but not exclusively in him did the apostle teach that God's anointing dwelt, for he says, "I live, but not I, Christ liveth in me."

So in the Old Testament is Wisdom personified. "I loved HER, and sought HER out from my youth; I desired to make HER my spouse, and I was a lover of HER beauty." And in Mark ix. 50, the arcana of the gospel is also fully pointed to: "Salt is good; but if the salt have lost his saltness, wherewith will you season it. Have salt in yourselves, and have peace one with another." Also John xiv. 17 designates the Spirit of truth as "HE that may abide with you for ever; whom the world cannot receive, because it seeth HIM not, neither knoweth HIM; but ye know HIM; for HE dwelleth in you, and shall be in you."

Herein is a rational and sensible explanation suited to the positive nature of man, for his spirit delights not in empty negations. "The world," that is the uninitiated, cannot receive the Divine sense which Jesus came to fulfil (*to restore*) to the Scriptures. They search them in the letter, which killeth sense and reason; but ye will not come to Me to be quickened by the Spirit of truth, that ye may understand them as they were written by the pen of truth, for without a parable spake I not unto you.

10 mo. 6.—We had a wonderfully favored meeting at

TRUE FAITH

Abington to-day, at which I had considerable to communicate, and never did I experience more clearly the constraining power of the gospel! It has been for days past the wintry season with me, and the tide of feeling has indeed been ebb-tide. An experienced friend said that I was much favored in the ministry, but abasement and not aboundings it is for me to feel! May I be patient and watchful in this wintry season of the soul, ever maintaining my trust and faith, that in His own good time the Infinite One may again lighten my darkness by the light of His love.

10 mo. 10.—The momentousness of God's will and word pulsating in the spiritual heart of humanity is the doctrine upon which and in which I must ground all my hopes and aspirations for happiness, peace, and assurance, both in this life as well as in the life to come. Simple and beautiful is this faith, and it stands in correlation, I am persuaded, with divine love and wisdom, and is the very essence of the religion which Jesus enjoined, "living by every word that proceeds out of the mouth of God."

This is a condition which is to be waited for as well as labored after. It is continual ceasing to do evil and learning to do well, and a *faith* in something else than this is irrelevant. It is a *faith* in which there is no conscience; correspondingly with it there is nothing good or wise, and the common sense of mankind rejects it as vain juggling at best. But that FAITH which WORKS by love, and which is conjoined to wisdom's ways, is a faith the end of which is a heaven more transcendent than the heart of man can conceive. Herein the Infinite One deals out the largeness of salvation so as not to spoil even His angels, and to His servants in the flesh, they are often beggars for light, hence the beatitude, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." Herein, O my soul, wait thou and trust, desiring neither aboundings nor abasement; but trust thou in the dispensations of either the fire or the flood, that these may be for the best. Live thou, then, upon that which is convenient for thee, de-

siring not great things, but be willing to live in humble dependence upon the All-Father's will, on that kind of food which makes thee little and poor and lowly among men.

10 mo. 13.—Attended to-day a large funeral at one of our neighboring meeting-houses, and at which I was favored to be a silent traveller, which I esteem a great favor, the answer being great peace unto my spirit. All true ministry is moved and animated by God, and it gathers unto Him.

10 mo. 15.—I am a man of sorrows and acquainted with grief; but if it be needful for me to drink the cup of penury, "if it will not pass away from me, except I drink it, thy will be done."

"Keep me little, keep me low,
Lead me, Lord, where'er I go!"

10 mo. 16.—I was much interested in reading (Heb. v. 7): "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared." Herein has the offering been made, and this great fear (reverence) experienced, the fear of offending Him who is alone able to save, and peace, sweet peace, has been the answer. The called of God have many baptisms to endure, many trials to encounter, many temptations to overcome, that they may not be exalted, but be kept in a state of constant watchfulness and humility. May I ever bear in remembrance the trials of the wintry season which I have had to endure for some weeks past, and may they enable me to live more to God and less to the world!

10 mo. 24.—Was wonderfully helped in the ministry last First-day, and was rewarded by the great Paymaster. My subject was that the primal spring of all true religion was in the feeling of need and want, and is founded and grounded in a sense of dependence, which nothing in man as man, or nothing in this world can satisfy. It is an absolute want, which implies and affirms the absolute and the Infinite to satisfy its need.

EXPERIENCES

Notwithstanding this bright inspiration unto my spirit, still my soul is in the midst of want. A need that naught can satisfy, but Thou, O Infinite One. Naught but a sense of Thy helping hand can suffice. Nothing but the continued consciousness of Thy presence can fill the aching void in this the wintry season of my soul. Amen.

11 mo. 13.—Returned home from Baltimore Yearly Meeting, at the closing session of which I had to declare that I was renewedly convinced of the truth that man knew nothing of himself of the Gift of God; and that it was only by the . . . spirit of God that he knew the things of God. The call made to humility and holiness did not please some, but I was consoled with the unity and travail of such minds as my dear companion Anthony Livzey, as well as Chalkly Gillingham, Darlington Hoopes, and others.

Yesterday I attended the funeral of Elias H. Corson, at which I had to testify "that ye are complete in Christ." This thought brought unto my soul precious evidence in the peace afforded, as well as the manifestation attending, that the witness was met in minds whereunto the word was sent.

I was much encouraged, in view of my contemplated visit to Virginia, by a letter received from my dear sister in Christ, Anna A. Reynolds, containing this sentiment: "Although the hills should melt, and the mountains be removed, yet the covenant of my peace shall not be broken, nor my kindness depart from thee, saith the Lord, that hath shown mercy on thee." May I take no counsel but of the Eternal, or seek any covering but of His Spirit. If I do, the "woe" the prophet knew will be unto me.

12 mo. 4.—At my home again after an absence from our meeting of some five weeks, having travelled near twelve hundred miles in pursuance of a concern for which a certificate was granted me last spring by my friends, which I hope now to return. I have attended or appointed meetings in New Jersey, Pennsylvania, Maryland, Virginia, and Wash-

ington City, sometimes with great comfort and sometimes in affliction.

I called yesterday on a friend who is sick in body and mind. Troubled is he also because men do not believe in Jesus enough. I tried to comfort him, felt sorrow for him, as I do for those who are wedded unto a superstitious love of Jesus as a God, and see him not as a Helper, a Friend, and Brother,—“Meek and lowly of heart.” In this sense I can say,—

“Jesus, there is no dearer name than Thine,
Which time has blazoned on his mighty scroll;
No wreaths nor garlands ever did entwine
So fair a temple of so vast a soul.”

The tide of divinity rose high in his spirit, few have comprehended his thought, because they have not applied it to life. Their meat has not been, as his was, to do the will of the All-Father and to finish His work, and hence have not felt his presence as a pure influence flowing into their souls. Men have indeed parted his raiment and cast lots for the seamless garment of eternal truth. But, alas, many have read the lesson amiss, and see not reflected the brightness of his glory, the image of his presence; in a word, the likeness of God in which “the Son of man” is created. They understand not his speech because they hear not his word. And yet we read as a saying of his, “Whoso doeth the will of God, the same is my mother, my sister and my brother.” “For which cause he is not ashamed to call them brethren.” Also, his message through the woman was “to my brethren.” This is the tender relation which he now bears unto humanity the wide world over,—A Saviour, A Friend, and a Brother.

12 mo. 5.—In reading over the above, its truth was sealed upon mine understanding in the flow of heavenly love to my soul; for since it was written, I have had access in an unusual degree unto the presence chamber of divine grace, and can

THE RESTITUTIONIST

truly speak of Jesus as “lover of my soul.” And hence I can teach the doctrine to others feelingly,—

“That he on whom Madonna smiled
Shared his own birthright with each mother’s child.”

1878.

I mo. 7.—During the past month I have had considerable to communicate in the ministry. This was especially the case yesterday, at a meeting to which Friends and friendly people had been invited. On which occasion the sovereignty of God was vindicated, and the best means set forth by which He gives the increase. That we by our own volition should seek Him still as Creator and Maker of our lives, working in us, and we working out our salvation in accordance with the divine harmony and order. It was stated that the gospel was His ordinance of preservation from sin and transgression, and that they that prosper love Him, and asking aright receive not amiss.

Allusion was made to the recent discussion on retribution by Canon Farrar and others, in which I stated that I hoped that the idea of the restitutionist was the true doctrine. There is certainly reason and Scripture for it, viz., “The dead live not again till a thousand years.” (Rev. xx. 5.) And I can say that this “dead” state has been revealed to me as one not beyond the hope of a final resurrection.

The state of disinclination to love and worship God was feelingly addressed, and a common-sense view of the identity of man’s interest was held up in that we were intended to be helpers one unto another, and that the Father aideth such to worship Him aright in spirit and in truth. I was made a sharp threshing instrument towards the indifferent and lukewarm, who were neither hot nor cold. They were shown that the nature of the carnal mind was one of enmity to God, and that this accusation of the apostle was the sum of all that could be brought as a charge against the impenitent and unregenerate.

Brainerd said "my soul breathed after God for a double portion of His Spirit, and I saw that He was the same as in the days of Elijah." Feeling this same desire, and knowing that if the unction of the Holy Spirit be not in a sermon, it falls to the ground. My great desire is that He may continue to be as of late unto me mouth, tongue, and utterance to the people. And that I may cease from my own labors, He working in me to will and to do, and that as an instrumental cause I shall merely react as an agency by and through whom the divine anointing may flow to others. Thus that I may minister to His glory and honor without one thought of self while thus engaged, and thus that I may not seek to please either the people or mine own self while preaching, but Thou only who art the truth.

I mo. 17.—I spent last Third-day with my friend Lucretia Mott and family, bringing home with me Lord Amberly's new book. Lucretia related to me the details of his acquaintance with her. On their return to England they named their daughter after her. The following extract impressed me as very truthful:

"Moreover, as the religious sentiment in the mind perceives its object, the ultimate being, so that being is conceived as making itself known to the mind of man through the religious sentiment. A reciprocal relation is thus established; the unknowable causing a peculiar intuition, the mind of man receiving it. We need not discard such feelings as idle delusions. In form they are fanciful and erroneous; in substance they are genuine and true. And in a higher sense the adherent of the universal religion may himself admit their title to a place in his nature. To use the words of a great philosopher, 'he, like every other man, may consider himself as one of the myriad agencies through whom the unknown cause works;' he, too, may feel that when the unknown cause produces in him a certain belief, he is thereby authorized to profess and act out that belief." (Spencer's "First Principles," second edition, 34, p. 123.)

Amberly also, on page 707, in speaking on the same theme of direct relation between subject and object, further says, "The sense of an intuitional perception of that object, the sense of undefinable similarity thereto, the sense of inspiration

“LORD” AMBERLY

and of guidance thereby, are included under and rendered intelligible by the actual identity in their ultimate natures of the subject and object of religious feeling.”

Lord Amberly's book is an exhaustive history and examination of the different manifestations of the religious sentiment, chiefly as to external phases among mankind, and I arise from a perusal of his work again convinced that, notwithstanding the many delusions of frail humanity, the truth is clear and bright, and feel willing to subscribe the following as my creed: The Unconditional Good is ever manifest to the souls of His rational intelligent beings, as MAKER of righteousness, peace, or immortality, and that this is pure faith and undefiled in its true internal and subjective phase. That as water is impelled onward by the normal force of gravitation, that even so is man being attracted and influenced to a life of harmony, virtue, and truth by an ultimate and inherent element which is ever correlate with all that is good, and pure, and beautiful. And that in this faith is ever to be found the unity of the spirit which is the perfect bond of peace; that all those who live in it are drawn one towards the other by the power and influence of the One Good, whose workings are internal and subjective. Purifying and cleansing in their operations, always tending to harmony and oneness as between the fountain and source of light and life, and all the streams and currents thereof. And, further, that all the strife, contention, bigotry, and persecutions which have caused such gloomy and fearful consequences to man have ever been correlate with that which is useless, fruitless, and deleterious to the cause of true religion, having originated in that element and form which is outward and objective in its character and aim, tending always to separate and alienate between the human and the divine, because spiritual things have kindred and reciprocal relations with spiritual things, and necessarily cannot infringe, pass over, and become a part of that which is of an alien nature and character. Hence it is written, “It is the Spirit that quickeneth, the flesh profiteth nothing.”

EUDEMON

2 mo. 2.—In view of future labors in the ministry, I can say with Hugh Judge that this afternoon a living spring was opened within me of gospel love while sitting by my quiet fireside to them that are afar off, and have seen that my strength will be found “in quietness and in confidence.” In knowing and realizing, as the prophet has written, that “the Eternal is a God of judgment; blessed are all they that wait for Him.”

2 mo. 12.—During the past week I have attended Philadelphia Quarterly Meeting, our own, and also the funeral of my friend Cyrus Pierce, who lived in this life over ninety years. At our Quarterly (Abington), S. P. Gardener and J. J. Cornell were in attendance. It was a meeting to be remembered. Yesterday I attended Race Street Meeting, and, although my testimony was by some rejected, yet on my way home in the cars the ministry of the Spirit was unto my soul in a peculiar manner, with comfort, peace, and melody, utterly beyond the power of man to produce. Like Pythagoras, I heard “the harmony of the spheres.” Encouragement was given to proceed in the concern for which a minute was granted me by my friends at our last Monthly Meeting as truth may direct.

The spirit of man can become correlate with the spirit of God by and through the establishment of harmonious relations with Him.

3 mo. 28.—In pursuance of the above-mentioned concern, I have recently attended meetings in Philadelphia and other places, have held nine at the penitentiary and in the city prison. They were considered by the friends who were with me as favored opportunities. I have had encouraging testimonies to declare, and the gospel of glad tidings to proclaim to the prisoners, being blessed with a feeling sense of their conditions. What I had to communicate was received with attention, respect, and interest, for which my mind has been clothed with thankfulness and peace, and the desire increasingly felt that more faith in the power of the word of

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life may be exhibited. At the recent Haddonfield Quarterly I was not instant in season, on account of which erratum must be recorded. May the fear of man never again daunt me when the word of faith is given, being ever willing to humble myself before the exoteric, becoming of "no reputation" to them, becoming "obedient unto death, even the death of the cross." This is my humble desire this evening, that thus the Eternal may be my exceeding joy, and that our God may be my all in all. As dear Theodore Parker said, may I "lie low in the hand of the Father, smiling with the delight of the most triumphant trust."

"These surface troubles come and go
Like ruffings of the sea;
The deeper depth is out of reach
To all, my God, but Thee."

4 mo. 4.—Our meeting was to-day a silent one as regards outward speech. In it I was encouraged with a feeling remembrance of Luke xi. 28, wherein we read Jesus said, "Blessed are they that hear the word of God, and keep it." Encouragement was given me to go forward in the work assigned unto me,—preaching the gospel of glad tidings unto the poor and needy without fear, favor, or affection, resting entirely on Him "that bringeth forth an instrument for his work; and I have created the waste to destroy: no weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn; this is the heritage of the servants of the Lord, and their righteousness is of me, saith the Eternal."

7 mo. 31.—At our late Monthly Meeting I returned the certificate granted me last First month with the information that I had accomplished the object which I had in view, to the peace and satisfaction of mind and thought. In this concern I have labored to call men's spirits to divine or permanent knowledge, and to the subordination of the objective and temporary, to the subjective and spiritual. Or in other language, have called men to faith, which is but a synonym

for enlightened reason, a tendency to make all things tributary to the ever advancing glory of God. Thus the soul is fed with objects commensurate to and with the faculties with which it is endowed. Many teachers are abroad on the earth whose philosophy has been so well designated by Emerson :

“ The horseman serves the horse,
The neat-herd serves the neat,
The merchant serves the purse,
The eater serves his meat ;
'Tis the day of the chattel,
Web to weave, corn to grind ;
Things are in the saddle,
And ride mankind.”

Mighty and irrepressible is the conflict between object and subject. Though as between Goethe and Schiller, a harmonious and productive alliance should be concluded, as Goethe wrote to his friend, “ which remained unbroken, and resulted in much profit to ourselves and others.”

9 mo. II.—At our meeting on the 8th inst. my text was “ God is present in every human spirit,” as the substance of the teaching of George Fox. In illustrating this, I quoted (John x. 34, 35), “ Ye are gods. If he called them gods, unto *whom the word of God came*,” etc., which contains the same idea as that expressed by Goethe :

“ Were not the eye itself a sun, no sun for it could ever shine.
By nothing noble could the heart be won were not the heart divine.”

I distinguished between the spirit of man that loves, hates, fears, designs, contrives, and adapts means to ends, and that substrate, called soul (life), to which the word of God comes. That it is only as the mind or spirit of man becomes still, or “ poor” (Matt. v. 3), that it can hear the true voice of wisdom (that this is the divinity, or Son of God), which hears its Father’s voice. And that the great work of man is to bring his mind into a condition of passivity to distinguish, so that his spirit can rejoice in God his Saviour, through

SOCRATES

"the overshadowing of the power of the Highest." (Luke i. 35.)

Thus he comes to be born of the "incorruptible seed," in which he receives new powers, new perceptions, new senses,—in a word, the new birth or new life he lives to God.

Herein is worship unto the Father, and, as Sarah Grubb has written, "The brotherhood can salute each other in spirit and in word; and hail all those who like Mary are bearing precious seed."

The prayer of Jesus for his "friends" was that they might be one, "even as we are one." And the great work of the spirit of man is to know and to find the Holy Spirit, in which his mind and manifestations become one with the pure seed of life, or substrate, or Son of God, in him, having received dominion in oneness with the Everlasting Father and the Prince of Peace.

The pure soul's * mode of existence we cannot comprehend, neither can we the essence or mode of the existence of matter; but we know of their different properties, and that they can only exist in connection with the principle from which they result, for the quality of a substance must bear strict relation to the substance itself. And in order for the soul to be a "partaker of the Divine Nature," as it is affirmed in the Scriptures, it must be itself divine (as a capacity or seed), pointing to the substance in which it inheres, and to which it is correlative. Thus the soul, as Socrates taught, "will never receive that which is contrary to what it carries in its bosom." It is pure from the presence of Purity, and immortal from the presence of the Eternal, as life cannot receive its contrary, which is death, or purity its opposite, which is vice. Thus the soul, while perfectly a soul, is not capable of sin, for the things participating in their nature take their denomination from them. And thus the seed's voice (Christ) is ever "without sin unto salvation." Though while in the flesh the

* Psuche, life. See revised edition of New Testament.

EUDEMON

sensuous nature often crucifies the son of God (apparently) among thieves. From this the willing mind may learn what the crucifixion of Christ's flesh stands for, and thus that man's spirit may become obedient, and be made perfect through sufferings, learning even of those thieves (excess and deficiency) who steal and rob us of peace and happiness. And thus he (Christ) may become the author of eternal salvation unto all them that obey Him.

"But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory." (1 Cor. ii. 7.)

9 mo. 17.—In view of the travail and labor which seem to be my lot as a servant of Jesus, I am greatly desirous that his gracious presence may lead me more and more to know of the hidden manna, and to depend entirely upon the movings of the key of David,—His shuttings as well as His openings as the only way of safety.

12 mo. 9.—Attended the Doylestown Meeting yesterday, at which the friends of Henry T. Darlington, recently demised, had been affectionately invited. It was a large and satisfactory meeting, at which doctrine and counsel flowed without obstruction.

A few months since I had a clear opening to attend the meetings in Bucks Quarter, after notice had been given on alternate First-days; but after attending three of them the way suddenly closed up, much to my wonder and edification. Herein being instructed and admonished to watch and mind Christ in his appearing:

"Who listens to his inward voice
Alone of him shall know."

1879.

1 mo. 2.—I have been reading "Ecce Homo," and though it contains many good things, yet I do not agree with its author's view that Jesus "assumed inexpressible personal rank and dignity, requiring of his disciples personal devo-

ISAAC PENINGTON

tion," etc. Nor do I think that such texts as he adduces at all sustain his position. Take Mark xii. 35, 36, for instance, which he brings forward. It clearly alludes to "Christ the wisdom and the power of God" as the true Messianic idea. I am satisfied that "the secret of the Eternal" is only revealed to them who wait upon Him; "by feeling and knowing," as I. Penington says, "the Lamb in our vessels, we know also what was the Lamb in his vessel." Elias Hicks was right when he said that "Jesus never directed to himself," and this clearly is the case as in John xii. 49; xiv. 16, 17 and xvi. 7. In the first text it is written, "I have not spoken of myself; but the Father which sent me." In the second, another Comforter is alluded to, "that he may be with you forever, even the Spirit of truth whom the world cannot receive, because it seeth him not." And in the last text quoted, the "expediency" of his (Jesus) passing away is with great emphasis pointed out, for if "I go not away, the Comforter will not come unto you." Human language cannot be stronger or be more emphatic than this,—that the Holy Spirit, which is used as an interchangeable term in the text with that of the Comforter,—cannot be received by the world who looketh outwardly. Whittier, in his recent poem, has very clearly pointed to this:

"For the dead Christ, not the living, ye watch an empty grave,
Whose life alone within you has power to bless and save."

At the close of a meeting of worship in New York, Lucretia Mott relates that Elias Hicks thus dismissed the large audience after Anna Brathwaite, an English Friend, had tired its patience: "To the Christ who was never crucified, to the Christ that was never slain, to the Christ who can never die, I commend you with my own soul."

Jesus clearly taught that man was a representative of the Eternal, "unto whom the word of God came."* The evan-

* John x. 35.

gelist has clearly preserved here a genuine saying of Jesus, and it is the soul of his method and secret in which is a special call and opportunity to each and to all men. And herein it is written, "Thy God hath anointed thee with the oil of gladness above thy fellows." This Jesus unquestionably felt and knew. The difference, however, in the degree of his anointing and that of his disciples he taught them was the difference of faith; because of their "little faith" * it was that they were deficient in power. And so in the parable of the fig-tree that was cursed, the lesson inculcated was: "Have faith in God." This is the sum and substance of the truth as it is in Jesus, and which is but another name for absolute truth.

FAITH in the kingdom of God, which is within the soul, was the test and CALL by which all were to be tried: "I came not to judge the world, but to save the world." "The word that I have spoken, the same shall judge him." What was this but "the righteousness that is by faith"? It was not conventional goodness which was the root of the matter; that might be mere easiness of temper, and the other virtues mere forms of pedantry and culture. These were not the tests he inculcated. It was faith in God to which all the virtues were to be trained, as the bean to the pole, and the ivy to the wall. Faith was the word Jesus introduced into the vocabulary of the world in a *prominent* manner, and without which we cannot be Christ's disciples. And this faith was living, operative, fealty,—not a dead faith,—not mere outward observances, but a fidelity which worked by love to the purification of the heart.

And thus there was an irrepressible conflict, an irreconcilable difference, between the Jew that was outward and the meek and lowly Jesus; so in this day he comes "to bring fire upon earth." Their understanding of the Messiah and his created an antagonism, and that antagonism must con-

* Matt. xvii. 20.

SENECA'S POSTULATE

tinue till all things are subject unto Him whose right it is to reign.

What Jesus did in the power and dignity of his manhood was to assert the office to which he was elected, "Called of God an high priest after the order of Melchisedec." And this is the heritage of all God's servants,—poor and still dependent in spirit upon Him, but well knowing and asserting, too, "that no weapon that is formed against thee shall prosper, and that every tongue that is raised against thee thou shalt condemn."

I mo. 12.—We had a full meeting to-day, notice having been given of my desire to see our members at last First-day's meeting. My text was from Seneca, "that there is a Holy Spirit throned in man as observer and guardian, and as we draw near unto Him, that He will draw near unto us."

This I illustrated in a variety of ways, showing the difference between exact and physical science. That we knew of the difference between right and wrong, as we knew of the difference between a straight and a crooked line, by intuition, which is God's tuition; that we knew* of this without the aid of eyes, or ears, or tongue, or pen. I pointed out the difference between the kind of knowledge we possessed as to the truth of this postulate of Seneca's, and the knowledge we might possess concerning Seneca himself, as to whether such a person ever lived; that this we only knew through hearsay information, but that we might know of the truth of the text by absolute and exact knowledge being postulated in the mind by God Himself.

We had an interesting meeting, though I felt somewhat oppressed with a worldly † and doubting mind, and I thought of the saying of Hobbes that "Men would doubt the demonstrations of Euclid did they interfere with their

* Thus we are capable of knowing, and what we *know* is a reality.

† With the worldly mind there exists a universal disposition to pervert and degrade the divine nature and character.

interests." Thus the worldly mind may doubt those necessary and universal truths which do not depend upon contingency, but upon consciousness, through that carnal perception wherein passion and interest are dominant for the time, for we must will the good before the understanding can apprehend the true. The love of God is the gift of God, and until this love finds an echo in the soul, we are enchained in the concatenations of impulse and solicitation, and herein we need not impeach the holiness of God to account for erroneous conduct in sentiment. All is easily explained by the wrong direction of the will, and I pointed out to my hearers that man was not made for enjoyment or for sorrow, but to will the will of God in all things, and to finish His work while it is to-day; that our souls may be perfected by the special means adapted to each and every condition by Him who seeth us as we are; that we may thus advance in the path of endless assimilation unto Himself.

I go forth from this time more consecrated to God and to man in the preaching of the word; but more than ever persuaded that the love of God is incommunicable; that no man can be quickened by instrumental means except the Father draw him. What need, then, of the method of Jesus in the mind of the servant: He that will save his life shall lose it; he that will lose his life shall save it.

At the late Philadelphia Quarterly Meeting, as directed, I gave voice to the following vision, which is rendered as near *verbatim* as may be: I saw two reefs mid-ocean upon which many a gallant ship had been wrecked, and I saw beneath the shining waters that these two had a common origin in one parentage, being an issue from the same deadly rock. And I saw that these two reefs were a similitude of dead works and dead faith, having a source in the same original, viz., self-righteousness, and that dead works were external observances and forms and creeds without the inward life, and that dead faith was intellectual soundness of belief separated from intrinsic and genuine spiritual activity

FAITH IN GOD

spontaneously emanating from vital faith and abiding in it. Except ye abide in me, you have no life in you.

And I saw the two branches of the Society of Friends which separated fifty years ago, called Orthodox and Friends,—the first largely abiding in “orthodox” opinions and in outward peculiarities concerning the raiment of religion, and the latter living considerably in dead faith consisting of intellectual belief, having pride in sound morals and in innocency of life. And I queried which was the better and which was the worse of the twain? and I could not determine, for “except your righteousness exceed the righteousness of the Scribes and Pharisees, ye can in no case enter into the kingdom of heaven.”

And I saw that “faith in God” (Mark ii. 22) was what was wanted to remove the mountains of doubt into the sea, so that he “shall believe that those things which he saith shall come to pass.” That this was “faith as a grain of mustard seed,” a faith to which all our virtues should be trained, without which they are nugatory and negative. That to these, Faith is what the wall is to the ivy, the trellis to the vine, and the pole to the bean. It alone can support and sustain them all. Certain writers tell us that Jesus on one occasion lost patience with his disciples on their essaying and failing in the cure of that lunacy which “ofttimes falleth into the fire and oft into the water.” Because of “little faith” it is that maketh “a faithless and perverse generation,” even now as in the days of Jesus. And I care not what your gifts, your culture in your attainments may be, if you have not vital faith in the Eternal, you can never inherit the promise of that overcoming wherein “He will be our God, and we shall be his sons,” inheritors of the tree of life situated in the midst of the paradise of God. It is not innocence which is called for, but overcoming; we must be tried, and we must be proved.

“Then know this truth, enough for man to know,
Virtue is the only happiness below.”

EUDEMON

As regards the raiment of religion, it is not unimportant that the outside of the cup and platter be cleansed, and that the garment thereof be seamless and without a rent. All this will be vitalized by intrinsic moral quality and sentiment if we abide in the true vine and root of life. Then we shall realize alone the height and the depth attached as a mighty meaning and vision to the first beatitude, which is the first article in the constitution of the Christian's faith, Blessed are the poor in spirit (the dependent on the Eternal), for theirs is the kingdom (government) of heaven.

As the following letter relates to important doctrine, I herewith insert it:

"EVERGREEN, 2 mo. 25, 1879.

"MY DEAR FRIEND,—I regret that personal communion is not more frequently ours, but, though absent in the body, we can commune in spirit, and also in this way. I was glad to receive the 'Stages of Faith' in the more permanent form in which thou sent it. I put it with its fellow, the 'Three Home Talks,' and read it over again with much interest, feeling its spirit to be a bond of membership, 'one of another,' according as thou sayest to the degree of insight, which means to me faith in the Eternal to whom we come. I speak as it has been opened to me by the 'Son,' or 'the water,' a type of the universal, signifying the opportunity, 'blood' being typical of the Holy Spirit, in the Spirit of truth (John xiv. 16, 17), whom Jesus here calls 'another Comforter,' who has the property of 'abiding with you for ever,' figuratively denoting the Holy Ghost, (John xiv. 26), 'He shall teach you all things.'

"And coming here the 'servant may justify' or baptize many into the name of the Father, the Son, and the Holy Ghost, understandingly. But we cannot come to the Son, except the Father draw us, and I hold that this is the order in which men come, if ever, to God: they begin in the Spirit as the Galatians, but often neglecting the opportunity of increase, or the inbreathing of the Almighty (Gen. ii. 7), they become foolish. The subtle serpent, a type of the multiform, in contradistinction to oneness or singleness of spirit and mind, 'said unto the woman, Ye shall not surely die.'

"We have all sooner or later to go into the wilderness; how remarkable is Mark i. 12 herein. Now this was after hearing the voice (Mark i. 11): 'And immediately the Spirit driveth him into the wilderness,' What a lesson to thee, O Proteus-shaped self-sufficiency, and herein, my friend, many can cry, Peace, Peace, but to the contrary it is my lot to declare, as I did at your meeting by the sea-side, 'days should speak, and multitude of years should teach wisdom' (Job xxxii. 7), 'but out of the mouth of babes and sucklings thou hast perfected praise.'

INFINITE POWER

"Now the wisdom and the goodness of our God are manifold, but with these are manifold presentations (1 Peter i. 6), so that when we issue from the wilderness, we have the pinnacle of the temple and the high mountain to contend with.

"The path to me is a rugged one, and thus I have to declare, as Euclid did to the king in respect to geometry, that there is no royal road to heaven. I plainly see that we are all learners in the school of Christ,—none of us learned, none of us wise, 'none good but One.' And 'when the marriage of the Lamb is come' (the Spirit of Truth), 'and his wife hath made herself ready,' it is, as thou hast truly said, by subordination and submission that this oneness is accomplished, and in this sense it was that our early friends saw that Paul wrote 'it is a shame for woman to speak in the church.'

"The Holy Spirit I understand to denote the holy union of the twain spoken of by Isaiah thus: 'Thy maker is thy husband; the Lord of hosts is his name.' This is the happy and joyful consummation pointed to so largely in the Scriptures under the figure of marriage. And thus I understand the Father as the fountain, the Son as the opportunity, and the Holy Spirit as the consummation of that by which the 'Man Christ Jesus' is symbolized as the mediator or the way to the Eternal, not as a God afar off, but as one nigh at hand.

"In rereading the 'Stages of Faith,' I see that thou and I very nearly agree in the view of the 'three witnesses,'—the Spirit signifying a direct surrender of the human to the Divine. The summons, 'Come to the waters,' being the 'divinely ordered march of mind.'

"As respects 'the blood,' thou hast given the inverted order, the neophyte view, who layeth hold 'by violence,' in contradistinction of him who eateth the flesh and drinketh the blood of the Son of Man. The water being 'living' (spiritual) water (John iv. 11 and 23), a well of water springing up into everlasting life.

"Thy affectionate friend,

"DAVID NEWPORT."

An effort must be commensurate to its cause, and God being Infinite and Eternal He is the producing cause of all things; and so all things are the display of infinite power in infinite variety, including infinite space. Hence, as there cannot be another infinite space, so there cannot be another infinite variety,—the idea Infinite and Eternal being a pure thought, which admits of the conception but of one Infinite and one Eternal. And as infinite power is as perfectly thinkable as is infinite space, so does infinite intelligence denote one intelligence, by means of which we can

conceive infinite space, infinite power, and infinite intelligence, infinite power including infinite intelligence as its producer. Power as a productive cause being the highest evidence of intelligence, either physical or mental, even in what we call finite things.

But infinite productiveness presupposes infinite variety and increase; and, as it is impossible to think of infinite cause apart from infinite effect, it is apparent that finite intelligence in its variety is related to infinite intelligence, being an effect commensurate to its cause; there being no intelligence or power apart or external to infinite intelligence* and power, as there can be no space apart and distinct from infinite space.

Now the particles of matter which constitute our bodies are parts of the infinite variety existing in infinite space. These are eternal and indestructible, as are all things which God has produced. But thought—mind—has no space relations, and to think the thought eternal we must think beyond time and space relations of the Ever Existing and never-ending (of which the circle is the symbol) as cause and effect, because there can be no commencement to the production of an effect from an Infinite Cause, and as a consequence there never was a time when cause was and effect was not. This being true in relation to the particles which compose our bodies, it must be the case also with that living entity called soul, which “proceedeth” (John viii. 42 and xv. 26) from God as a living intelligence and power, as light proceeds from the sun.

And as the human soul possesses a nature to increase and to progress as a living intelligence and conscious entity, it has an eternity to increase and to progress in its recipient and productive capacity. And as there is but One Intelligence as a principle, then Infinite Intelligence must be pres-

* The universe is infinitely intelligible; hence its origin must exist in Infinite Intelligence.

PURE INTELLIGENCE

ent as a "light," or "seed," as Jesus taught infinite intelligence, because infinite intelligence must be infinite in consciousness.*

Likewise the idea of Infinite and Eternal must be the product of Pure Intelligence in us, because all other ideas are more or less mixed with what the five senses cognize, and can be traced to them as a result. This, however, has no origin but by the spirit of God, and hence the human soul possesses a consciousness of accountability. But there can be no accountability without freedom, which freedom, with its consequent reactionary power, is a product of Infinite Intelligence.

Our souls knowing as a reality that we can stand in the counsels and consequent freedom of pure intelligence, and that in consequence of the reactionary power conferred that we can become wanderers and aliens from the pure seed and light, thus becoming separated from God and from the Truth. Or, on the contrary, that we can become united with Him, and live to Him, as a consciousness and a reality. Realizing the moving power of His righteousness, drawing, willing, impelling, contrary, often, to our feelings, prejudices, and inclinations. Wherein we can say we work the works of Him who sent us while it is to-day.

But suppose that man refuses to become "perfect in One" (John xvii. 23), by and through his reactionary power as a finite intelligence? What is the consequence of such a procedure?

Now, man is an organized being, having a body composed of "the dust of the ground," possessing finite relations, and an innermost Ego which is conscious of the mind and the body, and therefore as an organization they are external to it, as that which is known is external to that which knows. And the question arises herein, if man is not at one with

* All intelligence with which we are acquainted is conscious that it knows.

God at the period of the demise of his body, what is the state of his soul? He has passed through the condition of change, of probation, and of tentation, having used his freedom and his intelligence in violation of the counsels of pure intelligence, and in this condition he is left naked, and is thus separated by *his own volition* from God and from the society of enlightened spirits, which shall be for "a time, times and a half." "Thou shalt by no means come out thence till thou hast paid the uttermost farthing."

4 mo. 14.—Have been enabled of late, particularly yesterday, to preach the gospel with great comfort unto my soul, in the ability vouchsafed, by watching the stepping-stones, keeping in the littleness, and striving after "few words." At yesterday's meeting I was dull and oppressed with bodily infirmity when I took my seat, but was made alive by the quickening power of the Eternal and in that which proceeded from Him, was given ability in a few words to touch other minds with the gospel spirit, and was lead to declare that the perfection of the gospel gift was as taught by Jesus, "Take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost." * Hence premeditation and study are in contravention to the gospel of Jesus, for it comes, if at all, as God's gift immediately conferred, suited to those unto whom it is sent. And I can speak in confirmation of Job Scott's experience (Vol. i., pages 224 and 227) of the "joy unspeakable and full of glory" which has followed faithfulness in this respect.

"Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand: ye shall lie down in sorrow." (Isa. l. 11.)

4 mo. 21.—Attended the funeral of my beloved friend,

* Mark xiii. 11.

THE ROCK

John J. White. It was a solemn occasion, "the peace of God was in his looks." Our close friendship was a proof that men can form a church one with the other and yet not agree intellectually upon minor points concerning the law, finding their agreement in the gospel of faith and good works.

6 mo. 17.—Returned to my home with a peaceful mind from New York, whither I went with a certificate from our Monthly and Quarterly Meetings. I see much labor in that State, and some in New England, if health and life are vouchsafed in the future. The late Yearly Meeting in New York was an edifying one, and with many dear friends was my soul united in the gospel of love, notably with Samuel Willits, Nathaniel S. Merrit, Hannah Haddock, Moses Pierce, Samuel Haines, and many other precious friends. James W. Haines, of Ohio, also attended the meeting. How greatly is he gifted, even with the fire of genius and *esprit*, as much as any minister that I have ever met with. Nature has done much for him with her gifts, and how ardent have been my desires on his behalf, that he may be preserved in his glorious youth from his many embarrassments, and become more firmly fixed upon the rock eternal, which is a quality of mind without spots or opaqueness, light shining through and through, bringing every deed and every sentiment to bear witness to the Truth.

8 mo. 1.—After an absence of nearly three weeks in eastern New Jersey and Long Island, it is delightful to be again at home, notwithstanding the great attention and consideration of kind friends. I have attended meetings at Shrewsbury Square, Westfield, and Jericho. In all of these places Friends seem prosperous, happy, and concerned for Truth's advancement.

As the following letter contains that which has been made known to me concerning important doctrine, I herewith insert it.

EUDEMON

" WILLOW GROVE, PA., 8 mo. 1879.

" STIMUSSON POWELL.

" MY DEAR FRIEND,—My visit to thy home was a pleasant one indeed, and I read the publication thou gave me on my way hither with attention. Thy inquiry, 'What is the soul?' reminds me of the practice of the students of the University of Paris, centuries ago, when they wished to learn the learnings of a new professor, they at once desired him to lecture on the soul, so favorite and so fruitful a topic was it at that time for discussion.

" To what thou knowest I fear I can add but little, thou and I can say that we know of the soul and that it is finite or imperfect. There being but ONE who is Infinite or perfect, and from Him has the soul proceeded as an entity and a consciousness. We know that we live, that we move, and that we have a being, but how we live, how we move, how we think, and wherein we have a being, we do not know. This being also true in respect to all things, as of a grain of sand or of a drop of water. No ultimate fact are we capable of comprehending. Our consciousness being limited by our imperfect faculties, and herein we are all upon one common equality,—'no high, no low, no great, no small.' For in respect to ultimate Truth we can but trust, worship, and adore.

" In regard to the future condition of the soul, it must have a body in which to express or manifest itself; and herein is the statement of the apostle: 'There is a natural body, and there is a spiritual body.' Therefore as the soul is so is the spiritual body both here and hereafter, therein being the same Lawgiver, and consequently the same law in this life as in the life to come. If we are materially minded here, our mode of manifestation is gross and sensuous; or, in other words, we are not spiritually minded. Thou wilt perceive that I discriminate between the mind and the soul,* as I did at your Quarterly Meeting. The soul being the performer, and the mind and the body the instruments, and because of the condition of the latter thou or I may not be able to express or manifest ourselves. The fault not being with the performer, but with the instrument.

" On the demise of the body there remains therefore the soul and the spiritual body, and as the soul and its affinities are so is the spiritual body or mansion bestowed. Some souls will doubtless be clothed with 'white raiment' and 'are as the angels which are in heaven.' As such my dear mother has appeared to me. But with others the fruits of worldly transgressions may not be forever removed, although the power of animal transgression has vanished. Hence the vision of God may be clouded over or obscured; therefore what concerns us most is that the soul may be 'saved alive.' And that 'living to God' here, we may con-

* The difference is herein as between a sense and faculties. Consciousness is a sense, and as such is indivisible.

IMPROPER AFFINITIES

sequently live to Him hereafter, thus that we may be filled with the increase of God forever is the chief end of our being.

"The increase of wisdom* may be slow both here and hereafter because of improper affinities, not that the pure soul is capable of sin; but it may have been dominated and subordinated by the lesser, not being subject to the greater, and hence is not an enlightened spirit.

"Now the soul was made for perpetual increase in wisdom; it being in its mode finite or imperfect; and, in order to know an increase, it must maintain its centre, thus becoming single-minded, and thus the spiritual body will be filled with light.

"The converse of this proposition is also true, that the light may become darkness, then how 'great is that darkness.' And hence the necessity of 'able ministers of the new testament; not of the letter, but of the spirit.' Thus becoming more and more competent (because of increase), and thus feeling the necessity 'to testify unto them' that they defile not their garments, but walk worthy of the vocation unto which all are called, even that of the Holy Spirit, in which all is subordinated to the voice of God in the soul.

"Thy affectionate friend,

"DAVID NEWPORT."

8 mo. 14.—Attended the funeral of a little child, at which I quoted the following lines as my text:

"There is no death; the stars go down,
To rise upon some fairer shore,
And shine in heaven's eternal crown
Forevermore."

The occasion was one blessed with a feeling sense of that blessed immortality which awaits the children of the resurrection.

8 mo. 17.—At a funeral, to-day, I stated that if this life was all that was, it was not worth living. On my return home I found these words, no doubt much as Jesus uttered them: "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal" (John xii. 25). Thus the Heavenly Man looked to the eternal world to mature what time had begun. How wonderful and deep is his wisdom; and how paradoxical, too, to

* Wisdom relates to invisible things (philosophy), and knowledge to visible things (science).

the worldly mind : " He that is least shall be greatest." And in thinking over what I have said or written in times that are past, I hope that no mind may be led into indifference or coldness in respect to those wonderful books, especially the Fourth Gospel, for, notwithstanding the many errors and glosses in them, they contain the expressions of a wisdom and a portraiture too, not only above the age in which he lived, but also point therein to an ideal, the beauty of which can be realized in its high æsthetic sense only as our humanity becomes quickened by the vision of a beautiful life, and of that union which makes an atonement for all human deformity.

And the ideal of Christ as recorded in these books had its origin, has its spring, in a reality ever imparting a fresh vitality in the manifestation of higher power, and introducing a standard of heroism which will cause every valley to be exalted and every mountain to be laid low.

What I have attempted to enforce in what I have written and spoken is, that the spirit of Christ is the only guidance worthy of the name. John G. Whittier, in a recent published letter, clearly illustrates my thought wherein he says, " If the light given immediately by the Holy Spirit is dim, what must be that which comes through the medium of human writers in an obsolete tongue? Is the Bible more and better than the Spirit which inspired it? Shall the stream deny the fountain?

The horrible child murder in Pocasset shows the danger of Bibliolatry."

9 mo. 3.—At our last First-day meeting my text was from Luke xii, 36, the meaning of which I pointed out was deep and subjective, illustrative of the union of theory and practice of the spiritual and rational. In which the former should "serve" (Luke xii. 37), the latter in that they should be one, having all things in common. This I illustrated in a variety of ways, designating man as the embodiment of the spiritual forces in our world, particularly as the possessor

“THE INCOMPREHENSIBLE”

of consciousness, free will, and accountability, and that every effort of his will was spiritual and supernatural when directed against nature, as in the tillage and subjugation of the earth. Herein I pointed out that the analogy held true in the inward as in the outward warfare and battle of life, and that nature and grace were in antagonism, as was man and the earth on which he resides.

In allusion to the divorce which was so painfully prevalent between religion and righteousness in the conduct of men, I stated that God had made the law of righteousness even clearer than He had exhibited Himself to human consciousness, and that unless we knew righteousness better than we know God, we do not know God at all.

I also alluded to the dilemma of science in leaving the domain of physical process and attempting to solve the problem of life while dwelling in and dealing with its phenomenal conditions. Herein I cited the apostolic sentiment that “the natural man receiveth not the things of the Spirit of God, . . . because they are spiritually discerned.” And I also alluded to the admissions of such men as Tyndall who now say that science stands in the presence of “the Incomprehensible” in the fact of human consciousness as a “thing eluding all mental presentation.” And God is not, as in the days of Job, accessible to human scrutiny, but He is accessible to faith, and faith is correlate to morals. Thus, and thus alone, theory and practice can harmonize by “men waiting for their Lord when he returns from the wedding.” Such servants are blessed, and he “will come forth and serve them.”

II mo. 16.—Have recently visited friends in New York State, and attended meetings at Chippagua, Amawalk, Oswego, and Peekskill. Many dear friends have I met with on this visit, memorably Moses Pierce and family, at whose hospitable home I was so kindly entertained; as also at the home of Daniel H. Griffin. This friend is a deeply experienced minister of the gospel, and it was indeed cheering to

have the unity of his spirit. Many precious spirits did I meet during this visit which Infinite wisdom called for at my hands.

II mo. 18.—Our late Quarterly Meeting was held at Byberry, the house being filled with an attentive audience, to whom much was communicated by way of vocal utterance of gospel truth. I was led briefly to comment upon what constitutes “the sin against the Holy Ghost,” explaining that Jesus meant by this expression to designate the superlative and absolute nature of the teachings of the Holy Spirit. That between this and aught else there exists all the difference as between true contraries, as between the absolute and the relative, as between time and space. That God is His own interpreter; that all that man can do by way of gospel utterance is by bearing witness of God’s truth as it is interpreted to him. I further pointed out that Jesus designated this sin as the only possible blasphemy of which man was capable, the only blasphemy worthy of the name.

The sin against the “Father” representing the natural law, in which God’s light exists, the “Son” being the gospel covenant of instrumentalities, while that of the “Holy Ghost” illustrates the culmination of all that can be done consistent with the gift of free will with which man has been endowed by his Creator. It is the last and crowning manifestation of God to man, in which the Father and the Son come forth as a fire to melt and a hammer to break all that which is of a contrary nature to the covenant of grace and truth. Nothing more can come after the visitation of the Holy Spirit, therefore the sin remains unpardonable, because it has not been burnt and purged away by God’s love and power.

Of latter time I have been led quite frequently to distinguish between the natural and the spiritual man as in humanity. That to the former is given all liberty to satisfy his intelligences—in “all the trees of the garden.” He can gratify the wants of his heart and intellect to the full in

INCREASE

those things which belong to the spirit of a man in culture and in growth. But herein he must not neglect those gracious movements of the soul, of piety, thanksgiving, and of adoration! those things which belong to the "Spirit of God," and in respect to which Jesus said, "I can of myself do nothing." In which man's increase consists in the poverty and humility of Christ Jesus.

As between the two conditions there is nothing in common—the healthfulness of the one consisting in activity and self-dependence, while the life of the other is in agreement and conformity only in passivity and non-self-dependence! "Trust in the Lord Eternal, for in the Lord Eternal is everlasting strength." This is the sacred affirmative of the Spirit of truth in all ages. The word increase is the right word in spiritual things, and this is an increase of the poverty of the spirit of a man in respect to the things of God.* Herein, while therein is evolution and progress in science and in art, the contrary is the case in "eternal life,"—the first being relative, while the latter is absolute, as God is infinite and man is finite. The spiritual life was before Abraham, and in entering therein, whether at the first or at the eleventh hour, the recompense is the same. Under the natural law it is evident the contrary is the case. God is the life of "the spiritual man" in each and every soul, such soul "living by every word of God." Hence it was that Samuel, though but a "babe," was enabled to instruct Eli in the counsels of wisdom. And Eli was prepared to receive it: "It is from the Eternal; let Him do what seemeth Him good." There is no room for self-righteousness in the kingdom of heaven! "The last shall be first, and the first shall be last." That is, all shall be equal in the call, and this call simply quickeneth the faithful soul. Such soul asking not for growth, that belongeth unto the exoteric. The prayer as of old is "Quicken me according to thy word."

* This is a parable; he that readeth let him understand.

"The Father raiseth up the dead and quickeneth them." And thus they have life more abundantly.

Several times in my experience, after writing to my friends, having felt a check in my mind, I have thought it best to defer sending the letter which I had written. This was the case with the following addressed to my friend — —, an "Orthodox" Friend. Though written about a year since, I feel to-day to be the right time to send it to him.

"ABINGTON, 1 mo. 9, 1879.

"MY DEAR FRIEND,—The citation from William Penn which I attempted to quote to thee the other day reads thus: 'The bent and stress of their ministry was conversion to God, regeneration and holiness; not schemes of doctrines and verbal creeds, or new forms of worship, but leaving off in religion the superfluous, and reducing the ceremonial and formal part, and pressing earnestly the substantial,—the necessary and profitable part.' This was written in relation to the ministry of Friends, and the world needs pre-eminently such a ministry to-day. Earnestly to press that universal and necessary and salient truth which dates its origin, not from contingent, but from exact datum. J. J. Gurney, who did so much to debauch Quakerism, was very much afraid of the idea of Christ as a principle; but not so was the Yearly Meeting in 1816 in respect to the testimony concerning Deborah, wife of William Evans, as thou can see by her memorial in collection of 1821, for she and they testified to the 'Saviour as a principle.' And so also did John Woolman, who says, 'There is a principle in the human mind which is pure, and which in different ages hath had different names; it is, however, pure, and proceeds from God. It is deep and inward, confined to no form of religion, nor excluded from any, when the heart stands in perfect sincerity. In whomsoever this takes root and grows, they become as brethren.' And so George Fox in his 'Great Mystery,' p. 150, and in many other places, speaks: 'Many may have the four books, but deny the power, and so deny the gospel, which is the power of God.'

"Yes, the world needs to be called to the principle, to firsts, as the method and secret of Jesus, without which, as Robert Barclay well says, the four books are of but little value.

"I have spoken of what thou well knowest, but feel to say that I have seen in the pure Light that if thou keep to the pure opening of truth, that thou, as a worker of His will while it is to-day, will have to undergo, as Pythagoras, Socrates, Jesus, and Seneca, crucifixion; all these history says met with a violent death.

"I have seen those who are disposed to make a king of thee, and these may turn against thee when they see that they cannot use thee for their ends.

AN EXPERIENCE

"I have seen thee, my dear friend, by the sight of inward vision, walking that straight path in which there is no crookedness, in which thou wilt be suspected of heresy, and that even in terminology, too, that thou wilt not be able to call Jesus Lord save only by the Holy Ghost.

"I once held that the chief end of man was happiness, but I now think that it is to do good, and to be a friend of Good, because it is right. 'I work the will of Him that sent me,' said Jesus; here is the instrumental cause acting in harmony ('one') with the principal cause; and this is the chief end of man, to glorify God and to enjoy Him forever.

"As it is not a dowry which influences pure earthly love, so it is not reward or punishment that influences pure religion. It is the love of God which is the life of religion; reverence for His holy attributes, consciousness of His eternal love, vouchsafing a communion wherein the anthem and prayer are 'Nearer, my God, to Thee, nearer to Thee.' Thus forever advancing in holiness, not that the finite (imperfect) can ever become impeccable, or incapable of virtue, for that would be at once like making a geometrical form a circle and a triangle at the same time. Angels, we read, are capable of becoming fallen angels, and that 'God spared not the angels that sinned.' In other words, He did not deprive them of freedom, without which there would be no such thing as the perfecting of souls by the increase of godliness by faith in Him.

"Thy affectionate friend,

"DAVID NEWPORT."

1880.

I mo. 17.—As a wonderful experience, I narrate the following: Some months since, one day I said to my wife that it was about time to visit a friend, whom I named, proposing the present as a suitable time for the visit. She demurred at the suggestion, and immediately the language (spiritual) to me was, "It is not the right time yet to go and see him; when thou shalt meet him the next time in communion it will be at a funeral;" and a member of his family was denoted by the feeling which pervaded my mind, though no particular one was pointed to. The impression was so clear that I had no doubt in reference to it.

In a short time a much loved grandchild of the individual was taken ill and removed to the eternal world. During the somewhat tedious illness, I hoped that I was mistaken in my impression, so greatly did I sympathize with the afflicted parents.

I mention this subject just as it occurred; it seemed as an evidence of that sure word of prophecy which I must follow in full faith!

2 mo. 8.—Darlington Hoopes attended our Quarterly Meeting, much to our comfort and satisfaction. He spent a night with me, and I was pleased to find him one who separates opinion from sentiment and conviction.

Opinions clearly are temporary, but conviction and sentiment possess a pathos and an enduring power, and it is wise to ignore much of that which we reject, dwelling upon those great affirmations which, when they once become the convictions of the soul, eliminate all false and unworthy opinions, or at least separate them as non-essential to the spiritual life.

2 mo. 9.—At our late Quarterly Meeting of ministers and elders considerable difference of mind was elicited; and, as at this meeting I warmly advocated the idea of passivity in divine things, great have been my desires that I may be preserved herein, in more reverential quietude upon the gracious fountain of Infinite mercy and love, especially when ministering at the altar thereof.

2 mo. 22.—Unusual liberty was given me, to-day, at our meeting in speaking from the text, John xiv. 12. In my discourse I stated that Jesus never wrote a word as we read in the Gospels, except “on the ground;” and that there was a considerable lapse of time before the “Gospels” were written, and that the titles of the Gospels were, as in the oldest manuscript, “after John, etc.,” that is, after the manner of John. I alluded to the tradition certified to by Clement of Alexandria that John wrote late in life, assisted by his friends, “a spiritual gospel,” and that the canon of Muratori* certifies to the same tradition, as do also others of the Fathers. That “these things” of Jesus, which were to be excelled by “greater things,” were only descriptive things

* See Appendix H.

“THE FATHER IS GREATER THAN ALL”

therefore—the difference being between experimental things and descriptive things, and that, as they related to spiritual things, they possessed an unlimited nature and character: “The Father is greater than all.”

Also I alluded to the text, John vii. 15, in which the Jews, marvelling at his doctrine, queried, “How knoweth this man letters, having never learned?” And explained that Jesus had not neglected to add to faith knowledge and culture, but that the evangelist meant to convey the idea that he was not a Bibliolater, explaining in the context that it was the doer of the will of God that should “know of the doctrine.”

I pointed to the fact related by Luke of his “taking the book out of the hand of the minister” and that he handed it back again, not reading the text relating to the vengeance of God.

The text in John x. 29 and xiv. 28 evidently alludes to “the greater” baptism of the Holy Ghost, in which “He shall put all things under him, that God may be all in all.” Even the baptism of the Son shall be superseded or “subject” to the finished work of the Holy Spirit.

Thus the seventh degree of inspiration is attained in the “sounding of the seventh trumpet,” “the voice of the seventh angel!” In this “the mystery of God should be finished, as he hath declared to his servants the prophets.” And herein there is no egotism, no self-righteousness. “In the Eternal have I righteousness and strength,” said the prophet alluding to the poverty and the humility of Jesus, and which is likewise the riches of the kingdom of heaven.

2 mo. 29.—My text at meeting to-day was from John xvi. 14, “He shall glorify me; for he shall receive of mine, and shall show it unto you.” I stated that the difference between the false and the true meaning of the Scriptures was as the difference between matter and spirit. That the true meaning was antithetical to the obvious sense, and contrary to it often, the objective and subjective being set forth particularly in

the Gospel of John. And that in the text the Spirit of truth was alluded to as he who should supplement the Gospels with the gospel of truth. Receiving "of mine" and asking in "my name" meaning a reception of the spirit of Christ, and asking consistently with the order of His providence and the increase of the Spirit. This being manifested to the friends of truth by the Spirit of truth, in harmony with the law of Christ, which means an orderly procession from the Father to the Father through the Son; for God, as the supreme cause, is assumed by the human mind; but the knowledge of Himself as in the Holy Spirit is the result in the march of mind and the increase of the spirit of wisdom. Regeneration being a birth into the Divine Life and Order, as is pointed to in the first beatitude,—a condition of absolute dependence upon the Eternal. Thus we receive love and wisdom from Him, and are redeemed from the idea that the life of man is from himself, from which false trust proceed darkness and destruction. The contrary needs to be born into us, viz., that the life of man is of God; and when this becomes understood through a sense of absolute dependence in the things of non-self-dependence, it becomes likewise understood and united within that other correlative feeling of a sense of absolute moral allegiance is unto the All Good. Herein is Christ Jesus the Redeemer if we stand thus redeemed by the law of the spirit of his life, and the beatitudes are revealed to us in their sublimity. "The poor in spirit" as the dependent upon the Holy Spirit for poverty of spirit is the Holy Spirit come to teach us to mourn for transgressions; to teach us that meekness which was the poverty and the humility of Jesus, who, being rich, for our sakes became poor. By this blessed Spirit we are inducted into the great law of righteousness, of mercy, of purity of heart, of the offices of the peacemaker, and of the spirit of patience under persecution, and of gladness and joy in the communion of heavenly peace. This is the Church, and these are its ordinances, which are as a city set on a hill,

RETRIBUTION

and which is the light of the world, into which, when we become initiated, we live by and through a right understanding of life and of being.

3 *mo.* 15.—At a funeral which I recently attended, a friend expressed disappointment that I had so little to say in respect to the deceased. I also would have been pleased to have spoken words of satisfaction as to his condition, but no evidence was furnished me in that direction. Jesus had such confidence in the Divine anointing that it is left on record that that which was bound in heaven should be revealed to God's children, and that they should have a sense of the condition of those who are "loosed" or "bound." To this I can set my seal, as the states of deceased persons have been distinctly revealed to my soul. My faith is that there are many "mansions" hereafter, and that the end of creation is not merely reward and punishment, but that it is also the perfecting of souls, in the finishing of faith, and that hence Divine love and Infinite mercy will eventually "subdue all things unto Him, that God may be all in all." The prodigal son was still a son notwithstanding his idiosyncrasies, and when he "came to himself," he came to the precious doctrine of sonship, and God was truly his loving Father. We know that in the eternal law there is such a principle as retribution, that transgression of law must be purged and burned away in the fires of repentance and amendment of life.

Retribution is here, it is also hereafter, because it is the same God, therefore it is the same law. This law we cannot escape in its result and final accomplishment; and though it may take what to us would be an eternity, yet purgation may be accomplished, and the soul may come out from thence when it has paid "the uttermost farthing." This seemed to me the condition of the person above alluded to; he was what the world calls a moral man, and an obituary notice in the papers called him "a good man." But he was not a spiritual moral man, and therefore cannot enter blessedness

and love till "a time, times and a half" shall pass over him. Thus the soul may "enter into life," and yet enter as "halt and maimed"!

3 mo. 24.—A Friend whom I much love, in a recent communication in the "Journal," queried, "Who will assert that without Jesus we should have had a knowledge of the Christ?" As well might we say that the spirit of geometry would not have been revealed to man without Euclid, Christ representing a certain divine life, which as a seed or capacity is in all men and which proceeds from God. I look upon the above thought of my friend as a great encumbrance, because it makes the coming of the Christ dependent upon contingencies, and not as being an eternal verity in the soul in which, to be realized, we must be "lifted up from the earth." (John xii. 32.)

Jesus exalted this Christ spirit in a pre-eminent degree as an eternal principle of life, of conduct, and of thought, thus becoming a great moral, social, and also a great intellectual teacher of men. He came, in the language of Scripture, to "bring us to God," "who hath abolished death, and hath brought life and immortality to light through the gospel;" this is the glad tidings concerning the "Holy One of Israel," which Israel is the church, "the bride of Christ."

Christ is that "Light which lighteth every man that cometh into the world," therefore it is a *universal* principle, was therefore before Jesus, and is not by any means dependent upon him historically. Though that era has exerted through the Father's "drawing" (John vi. 44) a powerful influence to bring men to Him, Christ has been written about and spoken about in reference to a special period of time, but there is therefore nothing special concerning it, otherwise he could not be a universal spirit knocking for recognition at the hearts of all mankind.

The prophet spoke of the outpouring of the Eternal Spirit upon "all flesh," and Jesus was "sent to bear witness" to

THE TRUTH AS IT IS IN JESUS

this "Eternal excellency, a joy of many generations." (Isaiah lx. 15.)

Christ is the "only begotten" of the Father; Jesus was not thus, even accepting the metaphor of his generation in the usual manner, for Adam had no human father. On page 16 of Barclay's "Catechism" the true idea is in the query, "After what manner doth the Scriptures assert the conjunction and unity of the Eternal Son of God in and with the man Christ Jesus?" The solution of this "mystery" being only in that endowment wherein we can "call Jesus Lord by the Holy Ghost," which endowment consists in the unselfish and enlightened working of the will of "our Father which is in heaven." Because Jesus was obedient to the Light, he was in an especial degree "filled" with it. He "became obedient unto death, even the death of the cross." (Phil. ii. 8.) As he "renounced himself," so must we humble ourselves in order to work the will of God, and no man ever did His will in any other manner, hence Paul wrote that "no man can call Jesus Lord" (Kurios) other than by the secret of Jesus (John xii. 25). Thus its superiority and authority become evident in the revealment of the Holy Spirit, and the name of Jesus is glorified, which glorification cannot occur except "He be lifted up from the earth." (He that readeth let him understand.)

"The truth as it is in Jesus," when all ambiguity and verbal confusion are removed "out of the way," brings man to the kingdom of God here, face to face with the Eternal, thereby superseding blind authority, "blotting out the handwriting of ordinances that was against us, which was contrary to us." Removing every wall of partition by the principle of every individual's immediate relation and accountability to God, which principle is the Spirit of Christ revealed as the Holy Spirit.

Jesus does not say, "Look on me and ye shall see God," but his doctrine is, "The pure" (unmixed) "in heart shall see God." Conditions of grace and truth being denoted

which in no way are dependent upon his person, his cause being advanced without his name as a symbol, and, indeed, much the better if the symbol be substituted for the thing symbolized, and hence he taught that "he that is not against us is on our part," symbolizing on the same occasion this power by the name of salt: "Salt is good; but if the salt have lost his saltness, wherewith will ye season it?" Furthermore, he warned his friends that anti-Christ would assume his name and "deceive many." If, therefore, the Infinite perfections of our God, as the Ideal of the soul, are to be limited and realized only by a historical name, then that name assumes the name of anti-Christ (Matt. xxiv. 5). For when the Spirit of truth shall not have cast out this deference to tradition, we are still in bondage to the latter, and understand not the expediency (John xvi. 7) of it vanishing out of the way.

"I am come in my Father's name" is the truth as it is in Jesus. He was a mighty instrumentality, in whom and with whom the Principal Cause dwelt. "Him hath God exalted with his right hand to be a prince and a saviour," "The God of our fathers raised him up" as the Ideal Man, who is perpetually beckoning to humanity, "Friend, come up higher," and is therefore Lord of the Church of God. "To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." The Apostle herein denoting first and secondary causes, "that God was in Christ," the principal cause and the instrumental cause acting together as one cause, "and we by him," and also "we in Him," if we are in the Divine order. For God and Christ form a harmonious one, "and God is the head of Christ." Thus He reveals Himself through Christ as a principle of affirmation and definition, "the eternal stillness reveals itself in the word." In Himself being the eternal substance, and "we in Him," by becoming more and more rapt in still communion, as an identity and consciousness proceeding from

GOD THE TEACHER OF HIS PEOPLE HIMSELF

and returning to Him. Thus living in this world we may know a holy glow of love saluting us, while environed in nature, and by nature, with those degrees of negation wherein frailty and limitation dwell.

5 mo. 10.—I returned home yesterday from the Yearly Meeting. It was well attended, but to me was not so satisfactory, as is usually the case; and this was caused in part by attempting to mingle incongruous things together. Our Society is not a great moral reform association; such matters as temperance, the care of the Indians, and educational matters, etc., should be left mainly to the care of committees. They belong to what Friends classify as “creaturely activities,” and, as in physical science, or in intellectual and moral advancement, these “activities” are in harmony with progress and development. And we should be diligent and exertive in “the things of man,” as belonging to “the spirit of man” (1 Cor. ii. 11), but the things of God knoweth no man, but which the Holy Spirit teacheth; “comparing spiritual with spiritual.”

In the former there is development and growth, because there is rightly self-dependence, but in the spiritual there is non-self-dependence, therefore there can be no growth except we call “poverty (dependence) of spirit” growth and development. The Society of Friends is mainly called to advance the great idea that GOD IS THE TEACHER OF HIS PEOPLE HIMSELF, and hence a free ministry, free from all bargain or understanding between the minister and his audience, and that worship is entirely independent of all ministry of a vocal nature, except as God draws, moves, and inspires. Herein is the main-spring. Therefore the moral or spiritual good of souls cannot be the right impulse of the ministry in its true relation; whichever remains to be “not my will, but thine be done.” The mission of Jesus, as he said, was “to bear witness to the truth,” and as explained by the apostle, “that he might bring us to God.” Hence it is that all instrumental ministry is of an imperfect

character. Rapt, still communion transcending it, and these twain cannot be co-ordinated except by "poverty of spirit" on the part of the minister, combined with that purity of heart which recognizes God; being clearly an unmixed condition, out and away from all "desire of the heart;" unmixed with all tradition, and thus in and under the operation of the cross! "For if I do this thing willingly, I have a reward; but if against my will, a dispensation of the gospel is committed unto me" (1 Cor. ix. 17). The gaining of souls is not the primary matter in Paul's thought; it is the call, "woe unto me if I preach not the gospel."

The gift of discernment is the cause of much suffering, for it has been given me to see the spring of the ministry, to see that he who "gathereth not with me scattereth abroad." That which proceeds from God can alone gather to Him. We had too much zeal and enthusiasm at the Yearly Meeting among our ministers, and much of this being from man, it can only gather to man. God alone giveth the increase. Fervent have been my desires that I may be preserved in rapt, still communion of spirit with the All Father. Loving this worship as the perfect, the higher manifestation, therefore realizing the lower as the imperfect, which it is ever expedient should pass away. Great have been my desires, if it be His will, that I may set an example of silence in our meetings of worship and discipline, in the spirit of patience and charity!

II mo. 27.—Have recently attended the funeral of Lucretia Mott, and also that of Mary Levis, both eminent ministers of our Society, though differing in their gifts. The former was eminently moral and intellectual, and the latter spiritual. That is, the latter possessed a greater consciousness of the invisible world than the former. Now, consciousness is a sense and not a faculty; it is the sense of realization. And Lucretia, though so highly gifted and endowed in strictly intellectual things, was not by nature endowed with the spiritual-mindedness of my dear mother or of Mary Levis.

HUMAN GREATNESS

I knew her intimately well, and am competent therefore to judge.

What the world calls greatness is often miscalled and misunderstood. Persons possessing the ratiocinative faculty in a high degree may be deficient in other faculties which tend to constitute true greatness. Thus it is that so great an inequality does not exist among men after all.

Consciousness is a sense, and, like all other things, is double, or, as Ezekiel has written it, is "within and without;" and it is because men will not see this that there is, as he has written, "lamentations and mourning and woe." The letter killeth, but the spirit giveth life.

By the sense of consciousness it is that we realize the world of matter without us and the kingdom of heaven within us. When we attempt to prove either of these by ratiocination, we fail. In respect to the former, Sir William Hamilton, after writing five hundred pages, places himself by the side of Hume, who says, "There is no evidence of an external world, but we cannot help believing in its existence." Hamilton says, "We philosophize to escape ignorance, and the consummation of our philosophy is ignorance; we start from the one, we repose on the other."

I answer the question, "How does man come by his knowledge?" with the reply that he knows by his sense of realization and verification, which is consciousness.* And as it takes all men to constitute the body of humanity, we are wisely therefore members one of another.

True belief, which is faith, is not the result of what the world calls evidence, but of consciousness, that is, consciousness is evidence. And consciousness truly developed within and without, that is, by ratiocination, intuition, and inspiration, it is which constitutes the sum of human greatness.

I clip the following from a newspaper and insert it herein :

* Natural supernaturalism is here meant.

"At Lucretia Mott's funeral, David Newport, of Abington, said: Our dear friend, Lucretia Mott, was a minister of the gospel of Christ for near seventy years. Her first appearance, as she informed me, was at a funeral, when in about her eighteenth year. She was called as Aaron was, that is, she was specially called. Upon this subject, in order to remove all doubt, I took occasion, when on a visit at her house within the last year, to query of her whether she recognized a special call on each occasion as a minister, as is queried after in our discipline: 'Do our ministers minister in the ability which God gives?' I made this inquiry, not that I had any doubt on the subject, but that the occasion might arise in some future time that I might testify that I had this information from her own lips; and her answer was in the strongest manner confirmatory.

"Our deceased sister, then, was not a minister of the philosophy of naturalism, but of the gospel of supernaturalism,*—that is, she recognized the Power Eternal, who makes for righteousness, peace, and immortality,—often for righteousness against our volition, and counter to our own wills.

"She was an able minister of that inward Christ which some of us may have crucified, but only, apparently, as by a figure of speech, for he hath a resurrection and a life in every soul,—a quickening virtue, so that he is a Christ who truly was never crucified, never slain, and who can never die, and whom, if we would know him as our dear, deceased friend knew him, we must also 'listen to his inward voice.'

"It is very encouraging to know that one so gifted as Lucretia Mott was an adherent and follower of that light which lighteth every man who cometh into the world,—a light which often shineth into the darkness, and which the darkness comprehendeth not.

"The work of God, Pythagoras taught, was immortality, eternal life. Can we doubt the work of the Eternal? Science has tested things material, and in its crucible the smallest molecule is found to be indestructible. All things material and immaterial proceeded forth and came from the Eternal.

"Can we doubt, then, that that intellectual force, that blessed consciousness which dwelt in that dome of thought, surmounted by such a halo of beauty, can perish? No; the work of God is immortality, eternal life in all things which He hath produced."

* I was not aware at the time that I was sustained by so able a thinker as Herbert Spencer, who says that "Phenomenon without noumenon is unthinkable; and yet noumenon cannot be thought about in the true sense of thinking" (that is, in consequence of our limitations and finitude). "We are at once obliged to be conscious of a reality behind appearances, and yet can neither bring this consciousness of reality into any shape, nor can bring into any shape its connection with appearance." . . . "*We have no choice,*" he further says, "*but to accept a formless consciousness of the Inscrutable.*"

INFINITE INTELLIGENCE

My friend, Edward M. Davis, Lucretia Mott's son-in-law, informed me that among the last words of the deceased one, with the greatest pathos and intensity, was the following: "Oh, let this little standard-bearer go." And as we had some conversation on the subject of immortality, and as he desires it, I will pen a few thoughts thereon.

Immortality is demonstrable from the idea contained in this expression of our friend. Now, what was it she spoke of? Clearly of her individuality and consciousness as a force distinct from all other forces. She had lived in her body for eighty-eight years, and, according to the latest science, had used up eighty-eight such bodies in the tenancy thereof!

Now, if our individuality is a part of Infinite Intelligence and power, then our immortality is assured. But how can this be, as we are originating and progressive beings, capable of increase and advancement; which cannot be the case with Infinite Intelligence, He being absolute in the sense of being the ever existing and who therefore is non-progressive and non-originating; being, in fact, the Great Non-Original.

Infinite power demonstrates Infinite Intelligence, because originality is relative,—relative as in man,—a being having a capacity of increase and enlightenment; but absolute in Deity as the source of all intelligence and light.

Finite power is endowed with this capacity in a wonderful degree, and in man produces that which is ever new to him through a susceptibility for increase and enlightenment, being operated upon by a Power not himself.

Man's individuality is an effect which must be commensurate with its cause, being therefore without commencement, is indestructible, as the matter which composes his body is indestructible, though in a higher sense than that, as matter is divisible, and is correlate with that which is divisible again.

Intelligence in man, having no space relations, is indivis-

ible, and therefore must be correlate with intelligence alone. Our bodies are composed of what Kant called limitation of space. Our consciousness, varying from this, possesses a capacity altogether different, being limited by no such relations.

Now, as Infinite power does not admit of another power, so Infinite Intelligence does not admit of another intelligence, therefore man's intelligence must be a part of Infinite Intelligence, and therefore he is immortal. But he is a part of Infinite Intelligence only approximately; he is finite and derivative, with a capacity for increase. In other words, he is a part of the infinite variety which infinite power has produced. He is as Jesus defined him (John x. 35, 36), when quoting the Psalm: "Ye are gods; and all of you are children of the Most High." "If he called them gods unto whom the word of God came, etc.," alluding to that capacity in man which is capable of assimilation with the Divine Mind, this capacity or "SEED," being the son or product of God, which is commanded to be perfect as God is perfect. Herein, again, is proof of man's immortality, because that perfection presupposes and demands an opportunity for its fulfilment!

The manner of the soul's pre-existence or subsequent existence we do not know. ("It doth not now appear.") My consciousness is new to me in this life, though my individuality has pre-existed from the foetus in being only me, and still persists through many changes of the bodily form.

Consciousness is the capacity, therefore, of this life. And the question arises, Can we lose this susceptibility? Our individuality we can never lose, any more than the matter which composes our bodies can be lost, because that matter pre-existed in another form before we came into this life.

A capacity for progression as regards man's individuality must then have always existed in whatever pre-existent state he may have passed through.

Consciousness is the great matter now and here. Consider how many men are unconscious, or unenlightened.

THE TRUE DIVINITY

I have been using the term consciousness for years in connection with faith in public testimony, and many complain that they do not understand me.

Jesus called consciousness a new birth, called it regeneration, and he was not understood. His mission was to teach men to cultivate consciousness (spirit).*

If we do not acquire it here while we have the opportunity, we may lose it; that is, we may lose our opportunity "for time, times, and half a time." Our individuality we can never lose as an identity correlate with Individuality.

Finite consciousness is correlate with infinite consciousness. And by receptivity we can become more and more conscious; for there are different degrees of consciousness. We may be conscious of becoming conscious.

Thus, consciousness once acquired in its twofold sense puts on the conscious garment of enlightenment, of immortality, of eternal life through inspiration, and man becomes a "partaker of the Divine nature."

As the Psalmist declares: "Thou hast put all things beneath his feet." In other words, as every rational man well knows, there is nothing in all the powers of earth combined capable of producing his identity and consciousness. His kingdom is not exclusively of this world.

12 mo. 10.—At a funeral of a young woman to-day, whom I had known from the cradle, I spoke of the true Divinity as a gift, capacity, or substance in man. It is certainly spirit which constitutes this original substance; or, to use an expression of Sir William Hamilton, who speaks of "the primordial facts of our intelligent nature." In this sense I would speak of our spiritual constitution as one in substance or correlate with Deity, being spirit,—spirit in man and spirit in Deity. Finite and relative in the one and infinite and absolute in the other. It is in this sense that Jesus is spoken of as being one with God, through assimilation with Him.

* Or life.

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Thus man as a part has a relation to the whole by likeness to and reflection from the centre to the circumference. This is the scale of his being and the line of beauty. There is a unity in all kindred natures.

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." "Thus the Spirit is one and manifold, and his unity doth not preclude his multiplicity."

1881.

2 mo. 10.—During the last few months I have attended several meetings in our State with a certificate of concurrence from my friends at home, and have been concerned to hold up the law of Christ (the anointing) as the law whereby we draw near unto God. A law just as certain as the law of gravitation in the outward relation. It is called in the Scriptures the hidden manna,—hidden from the wisdom of this world. But as Whittier says in that most admirable poem of his, the "Vision of Echard":

"The world will have its idols,
And flesh and sense their sign;
But the blinded eyes shall open,
And the gross ear be fine.

"What if the vision tarry?
God's time is always best;
The true Light shall be witnessed,
The Christ within confessed.

"In mercy and in judgment
He shall turn and overturn,
Till the heart shall be His temple,
And all from Him shall learn."

3 mo. 26.—Last First-day attended at Newtown the funeral of E. Y. Linton. For some time past I have been dry and lifeless as to a sensible feeling of heavenly things (necessarily much occupied with business cares and duties), and I won-

BISHOP STEVENS

dered whether, when I received the invitation to attend this funeral, and especially when I took my seat in the meeting-house, if it were possible for these "dry bones to live." But, to my admiration, I was enabled to preach the gospel of Jesus with consolation and with power, and can this sing :

" Thus far the Lord hath led me on,
Thus far His power prolongs my days,
And every evening shall make known
Some fresh memorial of His grace.

" Rise, my soul, and stretch thy wings,
Thy better portion trace ;
Rise from transitory things
To heaven, thy native place."

5 *mo.* 2.—I recently attended the funeral of my dear aged friend Thomas Paxon with a somewhat similar experience to that last recorded, with the exception that, on my way to the house of interment, I was wonderfully favored with a sense of the rest and peace into which this aged brother had entered. This heavenly quiet cannot be described ; it is, indeed, unspeakable, and must be experienced to be known, and hence I was enabled to preach to those assembled concerning " the unsearchable riches of Christ."

5 *mo.* 11.—In the press of this date I find the following sentiment of Bishop Stevens as given to the Episcopal convention now sitting in Philadelphia: " The less we resort to human authority, the more we go to the Divine ; the less we teach for doctrines the commandments of men, the more we teach vigorously the mighty truths of the gospel."

In what I have written herein, this has been my chief thought, as in my vocal utterances as a minister of the gospel of Truth, to call men to those mighty truths of the soul and practical reason which are self-evident and self-sustaining, and in respect to which, therefore, there can be no self-sufficiency. Just as when a knowledge of the properties of the circle are once acquired, we know that it is round, and that is all there

is of it, and all rational beings are upon an equality concerning it. So in respect to spiritual truth, it is the common property of all, and there is no room for the empiric; "poverty of spirit" is the quality of spirit which is herein commendable, or, in other language (for this is a great parable), an humble, modest, reverent, and waiting dependence upon the Divine Principle in the soul for illumination, an illumination which is always requisite, and always ready, too, as a light and a power to its possessor.

What I have attempted herein is to reconcile reverence with clearness, the importance of the *right application* of revealed truth by the intellect, so that spiritual truth may be correlated by intellectual truth; or, to use the beautiful language of Scripture, "prepared as a bride adorned for her husband." This is the narrow portal through which we pass when we enter into the paradise of love and of peace.

7 mo. 6.—I have recently returned from a visit to New England much instructed and edified by what I have seen and heard therein, and hope that I return to my home with greater faith in the gospel of the grace of God. Much desiring that this glorious gospel may become as a light to guide my pathway, assisting me to overcome, overcome, overcome in all things, even in little things, so that more patience and less irritability may be felt and exhibited in daily life in respect to the little annoyances which are daily consequent to this present existence.

10 mo. 18.—We had the grandest sunset this evening which I ever witnessed, that I remember. It has its drawback, as in all things mutable, in the parched and woful condition of vegetable life, we having been without rain, except quite light showers, since the latter part of the Sixth month. It is the greatest drought since 1838, exceeding that, however, in that our pastures are literally dried up, and the winter grain in such a suffering condition. We have been nearly four months without rain, except light surface showers; consequently, much suffering exists for want of water in many neighbor-

CREATION

hoods. Our springs are dry, but the wells still hold out. One remarkable fact attending the showers which we have had, all from the west, is that they have been without thunder and lightning.

1882.

2 mo. 28.—I had recently a conversation with a friend who has conceived doubts concerning the existence of Deity. His view was, if there is a God, there must be another, querying who made God?

Doubtless we have often been asked this question by children, as well as by our own scepticism, for it grows out of the popular idea of "Creation." But the Spirit of truth is now teaching us the lesson of the Great Non-Original, as in matter or force we see the Eternal. In other words, that there is no commencement to the productive energies of the universe. As, for instance, take matter, life, or mind. These are indestructible; there being no life without antecedent life, and no antecedent life without subsequent life. The like being the case with mind and matter.

We speak of man as possessing an "original mind;" but would not thus speak of Deity, He being the ever-existing or non-original. And in the same way we speak of man as a progressive being; but we would not thus speak concerning Deity.

The commencement of a force or effect is an absurdity; that idea carrying with it the thought of something being created out of nothing. This being absurd, so likewise is absurd the idea of power as being eternally creative power in the sense of being original power. For God is the great non-original, being, in fact, infinite intelligence and infinite power. Is one, as there is but one infinite space, or but one infinite or eternal order which all men cognize *a priori* and which science has demonstrated *a posteriori*.

Now, every effect must inhere in its cause, and we see exhibited in nature the display of infinite mind, wealth, order,

utility, and beauty. In a word, an infinite variety is exhibited; no two things being alike or nothing original, no creative, but an infinitely productive power. "My Father worketh hitherto, and I work." So, my friend's "atheism" may be but a negation of the popular idea of Deity.

Now, mind, life, and matter must have always been in existence; the idea of the commencement of the Eternal being absurd. He being the Infinite, and thus being, therefore is, non-originating and non-progressive. And as infinite space does not admit of another space external to it, so does not infinite intelligence and infinite power admit of another power external to them. Herein we perceive the order of man as an intelligence and power. Man is not an alien, but is kindred to Deity, being approximately part of the Eternal. But He is an originating and progressive being (an immortal being), has "original ideas," they being but a part of the infinite variety which exists in the universe. It has been shown that there cannot be an absolutely original idea, because infinite power presupposes an entirety, Oneness, and cannot be limited, unless we call self-limit a limitation.

The intelligence of man is progressive; that is, he is finding out things in the infinite variety which prevails,—infinite variety precluding the idea of another variety, and in the infinite variety which prevails, embryo forms exist. In fact, there is a common mode of existence. As the acorn is an oak in embryo, so is man an embryo intelligence. Jesus taught that man was a god in embryo: "Ye are gods; and all of you are children of the Most High." The Jews (the exoterics) took up stones against him as a blasphemer.

Jesus also taught that "God is a spirit," that is, infinite spirit; and as there cannot be another space external to infinite space, so there cannot be another spirit external to infinite spirit. Hence the decree of Jesus is true: "the Father, who dwelleth in me, he doeth the works." Herein is man's possibility, his reserved power, and upon this possibility can build a stately edifice, but no philosophy can be reared upon his

CHARLES STOKES

limitations (scepticism), and all attempts herein must and will ever prove abortive.

Many names have been given to the Eternal. He has been called Life and also Intelligence. But let it not be forgotten that His other name is Existence, and that in Him, therefore, we live and move and have our being, remembering, also, that this is true in a hidden or *esoteric* sense—in the sense that Jesus taught his friends. “Not my will, but thine, O righteous Father, be done!”

Acquaintanceship with God is said to bring peace to man. To be thus acquainted is simply the “awakening” of a principle said to be dormant. Though all men deny this principle, it matters not. It remaineth a quickening spirit, which bringeth life and immortality to light.

3 mo. 4.—I attended yesterday the funeral of my venerable friend, Charles Stokes, who died at the age of ninety-one. It was the largest funeral I ever attended in the country. Many were the testimonies borne to his many virtues. I spoke of him as one who in his religion exemplified reverence and clearness. One who did not kill the spirit with letter, *by transforming a metaphor into a creed!* His mind was wonderfully clear to the end. A few days before that event, he sent for a minister of a sect who had said some forty years before to him in a conversation that his religion might do to live by, but that it would not do to die by. The minister was much affected, and at parting they embraced each other, Charles telling him that that same “All-Wise Power” who had been with him all his days, was with him now in ministrations of peace at the close of this life.

5 mo. 23.—Our late Yearly Meeting was one of the best that we have had for several years. I had to speak plainly on the query in relation to the reading of the Scriptures, and endeavored to reconcile the language of metaphor and parable with the simplicity of the gospel, and also attempted to illustrate the fact that the New Testament was compiled by the authority of the Church, and thus postdated “After

Matthew, after Mark, after Luke, after John." This being the ancient title found on Codex Sinaitic and Vatican. The New Testament literature is none the worse because it is compiled and illustrated from the "Sayings of Jesus." Wisdom did not die with the apostles!

I regretted the terminology of our circular letter to the different Yearly Meetings. Many are the definitions of religion. Many there were in ancient, and many there are in modern times, but it is best to keep to the simplicity of Jesus. He defined it being led by "the Spirit of truth," and personified it as "salt." Upon problems of the soul the church should give no uncertain sound, so that the charge cannot be made,—

"What have been thy answers, what but dark,
Ambiguous, and with double sense deluding."

The following letter was sent to *The Journal*, and will explain itself:

"FRIEND EDITOR,—In the report in *The Journal* of what I said on the subject of the Scriptures in the Yearly Meeting, much injustice is done me and also the subject upon which I treated. I spoke twice in relation to the Scriptures. First, upon the second query, in regard to intellectual unity and agreement in relation to the Bible, and pointed out what a lapse this bond had created. That unnumbered woes had been caused herein. That cruel wars had been waged between kindred peoples, that our Society had been rent in twain, and the Christian world is largely divided upon the meaning of Scriptural phrases. I attempted to point out the means by which these differences could be reconciled, so that we could be of one mind in relation thereto, and alluded to the many citations of 'the Fathers' that these things were parables and similitudes, and only to be understood as such! I again spoke upon this subject when the third query was under consideration, but I did not speak in relation to the epistles, as I am reported to have done. I alluded to the liberty which Luther took with the epistle of James, calling it 'an epistle of straw,' also to what he says concerning the Apocalypse.

"I did not speak of the epistles but in this way, for I well know that the four great epistles of Paul are universally admitted to have been the production of his pen.

"I spoke of the revisers of the New Testament as not having been candid in relation to the titles of 'the Gospels,' and that in the originals

ALAN W. CORSON

they read 'after Matthew,' 'after Mark,' etc. And that it was now being admitted by church authorities that this title was the correct one, and that 'the Gospels' had passed through stages of oral tradition and of several written accounts before they reached their present status. This is founded upon irrefragable evidence, and is now generally being admitted by the 'church.' In fact, the 'church' is the author of our present revised record. And so far as the real church is recognized, all its members should find in it a bond of unity and not a cause of division, as I attempted to point out when I spoke concerning spiritual and intellectual unity, which is a necessity when we come to the one thing needful, 'that which cannot be shaken!'

"DAVID NEWPORT."

The following discourses having been reported in *The Journal*, and as they bear witness concerning two justly distinguished men, I insert them here.

DISCOURSE AT THE FUNERAL OF ALAN W. CORSON, WHO DIED SIXTH MONTH 21, 1882. BY DAVID NEWPORT.

" 'Know ye not that there is a prince and a great man fallen this day in Israel?' If this was applicable in ancient times to one of illustrious descent, how much more is it applicable to-day on the occasion of the present solemnities; for truly a great and a good man hath entered into the rest and peace prepared for him.

"Our dear deceased friend was a man of erudition—a scientist—acquainted with the laws of nature; but this did not prevent his being also a man of faith. For what is nature but an infinite multitude of effects? Hence our brother was truly a philosopher, a lover of truth, one who frequently in his mental vision ascended by means of these manifold effects from nature up to the Great Eternal. If he was a man of profound erudition, and a lover of the beautiful and curious in nature's ways, he was also a man of profound reverence. He recognized the nature of that new birth which the poet-philosopher of Germany alluded to when he said that a man without reverence is not truly a man. That is, he is not a man truly awakened to the divine *germ* of light latent within him. For we have within us all a celestial spark of divinity wherein and whereby we can become partakers of the Divine Nature. And Goethe was right when he wrote—perhaps wiser than he knew—

" 'Were not the eye itself a sun,
No sun for it could ever shine.'

"It being now demonstrated that the world is really in darkness, and that light as proceeding from the sun is but the undulations of that

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luminiferous medium which bounds all space. That the mere motion of an exceedingly subtle ether beating upon the retina, and the ganglia of nerve matter behind it deep in the brain, is that which causes the marvellous and mysterious product which we call by the name light. But let us complete and connect Goethe's stanza,—

“‘By nothing noble could the heart be won,
Were not the heart divine.’

“For it is, my friends, by reason of this inward light in each one of us that we can this day appreciate and apply the lessons of these solemnities. It is by this that we can read with edification the different pages and chapters in the volume of the life now before us. As I left my horses just now in the beautiful grove which Alan W. Corson's hands have planted, I was reminded of the grand and beautiful life which, with its pages of ninety-five years, is spread out before us. And I remembered what the philosophical Franklin said (whom the deceased largely resembled), that *finis* was not written at the close of the chapter of this life's mystery, but that the volume was to be completed and amended and revised by its Author.

“Yes, my friends, it is even so, as that great philosopher, Benjamin Franklin declared: ‘We are spirits now, and here is the land of spirits.’ This present life is life eternal. Why does not that science which our dear demised brother loved so well affirm that the Great Eternal hath in His producing energies caused in matter a property whereby it is indestructible and eternal? Thus the infinite effects which we see around us inhere in their cause.

“Another lesson, which if tractable and truthful, we can learn on the present occasion is that of contentment. Our brother was a great man by reason of nature's gift, and by reason of culture and of study. He was a man fitted to occupy well the highest stations of honor and of trust in our land; but he sought them not, for he found health, competence, peace, and happiness in the rural walks of life.

“‘Ye great and exalted, when ye tread the sweet leas,
Do ye look with contempt on such pleasures as these?’

“Why, when the famous æsthete visited Whitman he wrote that he found over the river, in the home of the Camden poet, the perfection of beauty in a square whitewashed room, with a centre table containing on it books and flowers.

“I am not underrating the possibilities and the opportunities of wealth, and of its consequent leisure and culture. But I insist that the long life of this our beloved friend proves to us that such things are unnecessary to our well-being and happiness in this life, for he was one who drank deeply of the joys and consolations of communion with nature and with

JUSTIN MARTYR

nature's God. I will now conclude by repeating the following lines, which I learned in my youth, as being most applicable to the present occasion :

“ ‘ Remote from cities lived a swain,
Unvexed by all the cares of gain ;
His head was silvered o'er with age,
And long experience made him sage.
In summer's heat and winter's cold,
He fed his flock and penn'd the fold ;
His hours in cheerful labor flew,
Nor envy nor ambition knew.' ”

SERMON OF DAVID NEWPORT, DELIVERED ON FIRST-DAY, FIFTH MONTH 14, 1882.

“ We are not called by the world by the name of Orthodox, yet we profess to be one of the most, if not of the most, orthodox bodies on earth. That is, in the true sense of the word ‘ orthodox,’ that we hold and are actuated by right sentiments and opinions. And in respect to these, we are willing to be tried by the Scriptures, or at the bar of right reason.

“ Take the declaration of the apostle in respect to the usages of the ancient church. ‘ If a revelation be made to another sitting by, let the first keep silence. For ye all can prophesy one by one, that all may learn, and all may be comforted.’ Now, plainly, it was not the ancient practice for particular persons (one man) being set apart and educated for the ministry; but they met as we meet, that *all* may learn and that all may be ‘ exhorted.’ Jesus of Nazareth was ‘ the carpenter’s son,’ and he worked at his father’s trade. Justin Martyr being a witness that in his day some of the product of his handiwork (ox-yokes) was still extant. And he chose for his friends fishermen and tent-makers, as fully competent to disseminate the truths of the gospel; Paul declaring that he ministered with his own hands to his own necessities and the necessities of those with him. We have therefore no salaried ministers, yet this does not prevent us from helping those upon whom the burthen of the word is laid; on the contrary, it is our duty so to do.

“ Again it is written concerning the ancient ministry, ‘ that he was tempted, that he might succor those who are in temptation.’ Now, if ministers are salaried and set apart for the work, being placed above the common needs of their fellows, they are necessarily unfitted to enter into and minister to those every-day temptations and circumstances which are the universal lot of mankind. Thus our practice is founded on Scripture testimony, as well as having the authority of right reason.

“ Women also preach among us, ‘ there being neither male nor female in Christ.’ When the apostle spoke of woman’s voice not being heard in the churches, he used an oriental expression. As he speaks of certain of the sisterhood to whom a gospel gift had been bestowed, so we in our

time well know that it is bestowed, they giving proof of their calling as ministers of the Most High.

"Thus the highly figurative types in the Scripture have been transformed from their true meaning and framed into creeds.

"Hyperbolical expressions concerning the womanly nature have been wrenched from their original significance; and, counter to sense and reason, woman is not suffered to speak in the congregations of the people. It is not the type which we follow after, but that heavenly anti-type which is Christ the Lord, who is alive forevermore.

"As the inspired Whittier has well said,—

" 'For the dead Christ, not the living,
Ye seek an empty grave,
Whose life alone within you,
Hath power to bless and save.'

"We therefore profess the ministry of the Spirit, agreeably to the declaration: 'It is not ye that speak, but the Spirit of your Father which speaketh in you.' And herein I feel for one that I 'often walk as upon a sea of glass mingled with fire,' and 'I tremble often, that, having preached unto others, I may become myself a castaway.' The doctrine of the Spirit in contradistinction to that of the letter which killeth, is certainly orthodox, that is, it is in accord with revelation and with right reason. What a beautiful revelation is the sun-light, palpitating through that luminous medium which fills all space, clothing anew the earth in this the spring-time with verdure and greenness. Well, behind the sunlight is the great infinite and productive cause of all things. And what Socrates called 'those eternal ideas, after which the soul is modelled,—the true, the good, and the beautiful,' Behind all the grandeur of the human soul is that eternal Excellency which is forever and forever! Thus we come directly and logically to the sentiment and doctrine of universal revelation, and here hence we take our stand upon a foundation which cannot be shaken.

"Well did Matthew Arnold say that that man who denied the power not ourselves that makes for righteousness, is unworthy to be argued with. Such must be let alone, like Ephraim of old; they are wedded to their idols.

"It has been said that we do not believe in the divinity of Christ. I almost might say that we believe in nothing else than the divinity of Christ. We subscribe fully to the sentiments of the apostle, that 'God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.' Therefore we do not erect upon a pedestal of ancient heathenism Jesus of Nazareth. We do not deify the person of Jesus, but we deify the Spirit that dwelt in him.

"The inward Christ is our consolation. It remains even to this day

TOTAL DEPRAVITY

as a stumbling-block to the Jewish—the traditional—mind, and a mystery to the Grecian—the intellectual—mind; but as it was to the apostle, it still remains with us to be ‘the power of God and the wisdom of God.’ It is, my Friends, by coming to the voice of God in the soul that we come to the joys and consolations of religion. Well did the poet sing:

“ ‘Religion, what treasures untold
Reside in that heavenly word,
More precious than silver or gold,
Or all that this earth can afford.’

“We might alter Cowper’s first line, and read, ‘Religion, what *beauty* untold resides in that heavenly word.’ But how unlovely, I might say what ugly and hideous features has it worn for hundreds of years to the spiritual, intellectual man. How revolting is the doctrine of total depravity, through Adam’s transgression. Contrary to the Scripture, all this, the apostle declares, ‘as in Adam all die, even so in Christ shall all be made alive.’ In the present tense he speaks: Verily, the literal sense killeth.

“A minister of a so-called orthodox society said to me in private not long since, ‘I regard substituted righteousness as substituted nonsense.’ I was glad to hear him thus speak.

“The church is coming out of the wilderness. And yet this unlovely creed is still taught in Sabbath schools to little children, by teachers who have never come to that wisdom which is justified in her children.

“Great is the narrowness of those who, knowing a little truth, imagine that they have discovered the whole truth. The truth, like all things which God hath produced, is infinite and eternal. Hence the more we know the more modest and humble we are. This modesty was shown by Darwin, the scientist, now deceased. When he said that what he discovered was but a mite of the great truth of nature, admitting ‘that it is absurd in the highest degree possible, the supposition that the eye, with its inimitable contrivances, could have been formed by natural selection.’

“This body is only a garment which has been before worn by myriads of creatures in the countless ages of time, and like all things which the Infinite hath produced, ‘it is eternal, for all effects must inhere in their cause.’ Thus He hath produced in material things a property so strong and lasting that matter is found to be eternal. Its forms change, but in *existence* it is the same.

“So also of the soul, it can be said, ‘I proceeded and came forth from God.’ The principle of God in us is to live forever, and in all ages prophets and seers have been raised up to testify concerning it.

“I now feel it right to conclude by attempting to illustrate the subject upon which I have spoken by reference to the long and peaceful life and the triumphant demise of one who has recently passed away

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from our midst. I allude to that venerated elder of the church, Charles Stokes, who lived among us to the age of ninety-three years. We remember how bright and joyful he was at our last Yearly Meeting. The incident to which I would refer was narrated to me by his daughter. She stated that some thirty years ago, when she was a girl at home, a friend of her father's, who was a minister of an evangelical denomination, called to see him and desired to converse with him upon the subject of religion. They entered into argument, and she thought that her father had much the best of it. Upon the minister taking leave of them, he remarked to Charles, saying, 'Mr. Stokes, your religion may do to live by, but it will not do to die by. I should like to see you die.'

"In his last illness Charles sent for this neighbor (now also an old man) somewhat against the wishes of the family, they desiring that he should be kept quiet and free from all agitating causes. When he came, our dear friend said to him, after an exchange of salutation: 'Dost thou remember a conversation which we had in this house many years since?' 'I do very well,' was the reply. 'Dost thou remember what thou saidst on taking leave of me?' 'I remember that, too, very well, Mr. Stokes.' 'Well,' said Charles, 'I hold the same views now as I did then, and that same All-Wise Power who was with me in my youth, who has been with me through life, is with me now as a joy and a consolation, and I am not afraid to die.' The man was so affected that he could do but little more than weep. And they embraced each other on parting with much emotion.

"My Friends, we are called a peculiar people. For upwards of two hundred years, through good report and through evil report, we have endeavored to bear aloft the simplicity of the gospel. Its greatness and beauty are illustrated in the Sermon on the Mount. Consider the different beatitudes, and compare them with the opposites and contraries. How great the comparison. And now, in conclusion, in great poverty of self and humility of spirit, I tell you that I am favored to know something of the consolations of our faith; they are my morning and my evening song. Live near the Eternal, and that self-same All-Wise Power that was a comfort to this dear aged Friend in his youth, in middle life, and in his green and beautiful old age, will be to you as your comfort and your stay. To the Power Eternal I commend you with my own soul."

CRITICISM OF DR. OSWALD'S VIEWS.

"EDITORS OF 'THE INDEX.'—Dr. Oswald's comments upon 'The Secret of the East,' though able in a rhetorical point of view, are unfortunate in point of perception. Our critic does not comprehend the *secret of Jesus*.

"We read, on the occasion of his handing back to the minister the book, that he stated what was not in the book,—that his mission was 'for the restoration of sight to the blind'; and I most earnestly hope

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that the eyes of such zealous advocates as Dr. Oswald may be opened to see 'the truth as it is in Jesus' in its beauty and simplicity. In regard to antinaturalism, what would this earth produce but for the farmer's art in this respect? His whole effort is given in that direction, not only in the cultivation of the earth, but also in the raising and in the breeding of stock. The finest and most beautiful flowers of the garden and the most luscious fruits of the field are all eminently antinaturalistic.

"Man has been likened to a 'garden enclosed,' and, like a garden, he naturally throws up brambles and briars and noxious weeds. These need subjugation by tillage. The soil thereof, to receive the heavenly seed, must be of a generous and liberal and of a *responsive* character, else the seed of the kingdom will not increase and bring forth some ten- and some one-hundred-fold.

"Now, what is the secret of Jesus? Is it not self-denial? And did any man ever arrive at any degree of perfectedness without living on the watch-tower of the mind? All men know that Jesus eminently taught these things, and taught them by means of parables, in order to stimulate the minds of his hearers to inquiry and verification. He, however, taught self-denial only as a means to an end; and this wondrous end it is which constitutes his method and his secret.

"Humanity is wonderful and fruitful in its suggestion of its origin and of its destiny. Jesus taught that its true destiny was in rightly formulating the Spirit of truth. And he called this by various names. He called it 'salt,' and personified it as such. He spoke of being freed by the truth, or by the Son: 'If the Son shall make you free, then are ye free indeed.' And yet, in the face of such teaching, such men as our critic find that he sought the bondage and servitude of the human mind, and not its emancipation and liberation from useless forms and ceremonies.

"He certainly taught faith, and that without faith we could do nothing to effect this very self-same emancipation and liberation. Now, I perceive that Dr. Oswald, instead of being a freeman, is a bondman and a servant to error and to servitude. Disclaiming against antinaturalistic tendencies, he is himself unredeemed and unemancipated; for the Son has not made him free.

"In the first place, in order to discover the secret of Jesus, we must possess faith (fidelity); and that faith must be free. It especially must be liberated from the bondage of the letter, and herein such minds as our critic most grievously err. They largely err in the spiritual æsthetic perception of the mind. Being seduced by the devil, they yield to his seductions. Now, the first temptation of Jesus was on this wise; and he resisted the Satanic influence with the citation, 'It is written that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.'

"Many have been the formulas as to the origin of the New Testament.

I have mine, and some ten years since published a book on the subject, entitled 'Indices, Historical and Rational.' And my formula in it was partly right and partly wrong. The truth is the New Testament was written by the Church, whatever that may mean. The early Fathers clearly denote it. Origen hath declared it, and none of them deny it. It is unquestioned that Paul knew nothing of the Four Books, else he would have quoted them. And he, more than any of the rest, fathomed the *mystery*, even '*Christ within, the hope of glory.*' Oh, how absurd is the thought that the man who discovers this great idea can be a pessimist! Did not Paul say, 'Rejoice in the Lord always; and again I say, Rejoice?' Did he not say, 'For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father?' Did he not say, 'Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father'?

"Lucretia Mott once said to me, in view of the fact of the denial by some of the historical Jesus, that it did not matter to her if such denial was founded upon fact; and herein did not Paul say, 'We have known Christ after the flesh, yet now henceforth know we him no more'? And, again, 'No man can call Jesus Lord, except by the Holy Spirit.' And is it not written, 'No man can come unto the Father but by the Son,'—*i.e.*, by *Sonship* or God-reliance?

"Is the high estimate which Jesus placed upon the character and destiny of man an irrational one? Is he not created but little lower than the angels? Is the estimate in 'Hamlet' overdrawn? 'How noble in reason! how infinite in faculties! in form and moving, how express and admirable! in action, how like an angel! in apprehension, how like a god!' Is this all poetry? Well, blot out all the poetry of life and emotion, and do we not all become pessimists? But is the formula of Jesus an irrational one?—'Ye are all the children of the Most High.'—'He called them gods to whom the word of God came.'

"I query of our critic, Can he conceive Infinite Wisdom conferring sonship or grace upon a being more highly endowed than man, when he considers his capacity as involving life eternal? Consider him as the 'heir of all the ages,' consider his wondrous capacity for enjoyment of sunshine and of starlight, 'for summer's stores and winter's healthful snow, for the radiant earth and the solemn sea, for fruits and flowers, brutes and birds, for our own wondrous frames of flesh, for sight and hearing, taste and smell and feeling, for sleep, for language, for human love, for intellect and memory, for all the wondrous powers which permit the child of yesterday to converse with the dead of all the ages, and to soar in thought through the realms of boundless space,—for these blessings, what liturgy pours its long strain of thanksgiving before the throne of the merciful Benefactor'?* And

* Frances Power Cobbe, "Religious Duty."

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also, I would add, for that sentiment and capacity of communion and correspondence with the infinite and the eternal Mind. Our critic may deny all this, but he cannot deny that this was the secret and the method of Jesus. He was the most eminent Free Religionist of whom we have any account, supreme among the children of men for spiritual genius and percipient power. How absurd, then, it is to confound the beautiful religion which he taught with the absurdities which we find in civil and ecclesiastic history, and which have been falsely classified with his system and taught in his name!

“D. N.”

THE SCIENTIFIC INTELLECT.

“FRIEND EDITOR,—I was much interested in the perusal of Emerson’s essay in the last number of *The Index*, as well as with thy editorial in respect to it. Now *true* religion never did propose to limit the ‘scientific intellect.’ ‘Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil.’ Here is the fullest room for all the powers of the spirit of a man to which the things of a man belong. But the things of God belong to the Spirit of God. This is the Socratic as well as the Pauline philosophy, and hence Jesus said, ‘Of myself I can do nothing.’ That is, I will not eat of that fruit of which Adam partook. In other words, by searching (by the scientific intellect alone) I cannot find out God, and will not attempt it.

“And now what is the fact as to the ‘scientific intellect’? Has it found out God in the ultimate in its inquiries from the time of Lucretius to that of Spencer? Let the acknowledged agnosticism of the age answer. It has failed, and ever will fail, in every and in all attempts to discover the ultimate in one single atom.

“The truth is, natural truth and spiritual truth belong to separate and distinct spheres. ‘An animal man knoweth not the things of the Spirit of God, *because* they are spiritually discerned.’ Or, in other words, to know the things of God, we must live to God, *i. e.*, He is to be known by and of Himself, as Socrates and Jesus did, by faith, which means by fidelity, by fealty, and by righteousness! Thus we are justified before the Eternal, or, as the apostle said, we are ‘justified by the faith of Jesus Christ.’

“D. N.”

Having been a frequent contributor to the *Boston Index*, I insert the following written upon a current topic discussed in that paper.

MEDLEY.

“EDITORS OF ‘THE INDEX’,—The medley which exists in the so-called religious world is now certainly equalled by the different forms of belief which many persons are now erecting as something stable and trust-

worthy. And these many different attempts at '*philosophy*' (?) grow out of what all men at times feel, and which the Nazarene prayed against,—'lead us not into temptation,' namely, the limitations (doubts) to which we are subject; and herein, the more we know, the greater is the ignorance which we feel in respect to phenomenal objects. Still, I hold it to be a truism that the mind of man was made to know, and in practical reason what he knows is a reality. If we assert that all truth is relative, we attack our verity, and assume the absolute also when we affirm the relative. Herein, how often we find a low type of agnostics (the uninitiated) falsifying their own position, when they assert with great positiveness concerning man's origin, especially his connection with all that is beneath him, while they deny with scorn his relationship to all that is above him. And, as they scout all *a priori* evidence of the infinite (the light in them having become darkness), I have a few words to say in respect to what is called a *posteriori* proof.

"Now, I assert that we cannot think without thinking something, and that that something is God. Evidently, we cannot think of nothing, something being always present in such an attempt at thought. All order of thought assumes the Eternal. If I think of matter, knowing all that I can know of the properties of matter, I necessarily think of the Eternal, because matter is eternal. If I conceive the idea of Life, the same process takes place in my mind, and I think of Life Eternal. And I also think of something distinct from matter. Now, the property of matter may be defined as gravitation (motion); but the property of life is counter to all this, as the plant is lifted up counter to gravitation. Herbert Spencer, an agnostic, defines life as 'the continual adjustment of internal relations to external relations.' Now, here something very transcendental is affirmed, and it can be none other than the Eternal. Thus, in Him we live and move and have our being. And, as there is no life without antecedent life, there can be no life without subsequent life; and here is the 'seed' that was queried after by M. D. Conway in a late *Index*, which is to live forever. Somewhere, somehow, our relation will be adjusted in the future as in the past. Somehow we have been born into consciousness into this life, and somehow this consciousness will be adjusted to Life Eternal.

"Again, if I think of mind, I cannot but think of Eternal Intelligence, and as an intelligence, moreover, which is one. Just as there can be but one infinite space, so there can be but one Infinite Intelligence; and the correspondence between human mind and the Supreme Mind is becoming more clear, the more we meditate concerning it. Every advance in science is affirming it. Every discovery affirming in life an infinite endowment in the infinite variety disclosed, and a teleology is revealed in which an intelligence like unto man's, either as an instrumental or as a principal cause, is evolved in us.

"Take Charles Darwin's recent publication on the earthworm. Here is disclosed a creature which for 'millions of years' has been at work

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preparing and adjusting the surface of the earth for man. The creature itself not advantaged! Query, Is Darwinism sure of Darwin, in view of his recent book, and of his confession 'that it is absurd in the highest degree possible, the supposition that the eye with its inimitable contrivances could have been formed by natural selection'?

"If it be true that what is known of God is manifest in man, then it is not of our earthly limitations which we should inquire concerning Him, but rather to that which is highest and greatest and holiest in us. Thus, and thus alone, can His image be disclosed in us through our possibilities and reserved power.'

"'I, if I be lifted up from the earth, will draw all men unto me.' Now, as all religious fact is practical reason, such sayings as these must relate to self-evident truth. The 'I' meaning simply the ego* in us to be exalted in a proximate degree, thus man can become a partaker of the Divine nature, one with the Eternal as regards intelligence, utility, and goodness. The water in the spring is of the same quality as that in the fountain, but in all other respects how different,—in measure, in power, in supply, how very different.

"D. N."

THE LETTER AND THE SPIRIT.

"There have been two schisms in the Society of Friends, mainly concerning 'the man Jesus Christ,'—one in 1680 and the other in 1827; and these divisions of sentiment may be considered an epitome of those which have agitated the Church during the last eighteen hundred years. We read that 'there was division because of him' in early times; and these divisions, 'the Fathers' tell us, were caused by a literal rendering of the Scriptures. Origen, Athanasius, and Augustine warned most emphatically the people against this. Says Athanasius, 'If you understand sacred writ according to the letter, you will fall into the most enormous blasphemies.'

"Notwithstanding this, and the declaration 'that the letter killeth,' we find in ancient and in modern times orthodox and liberal erring in this respect; and in *The Index* they are frequently to be seen!

"The Friends are now united in holding Christ to be an inward principle of light and power in the soul,—first of life and light, and then of life and power! John Woolman says, 'There is a principle in the human mind which hath in different ages and different places been called by different names: it is, however, pure, and proceeds from God.' No student of the Scriptures need be told of the many names by which Christ is called. Jesus uses 'the Spirit of truth' and 'the Son' as interchangeable terms; and that by a realization of this principle we are 'to be set free,'—herein 'being baptized into Christ we have put on

* Galatians iv. 6.

Christ.' And we Friends claim that this is the true '*Messianic idea*' which Jesus taught, and which was not a personality, but a principle, a 'seed' in the human mind; and that this was so much his *stay* and his *theme* that his friends, when they came to write about him, used his name as a synonyme to denote it and to express it.

"Now take Acts x. 43, to which my friend, 'C. K. W.,' objected in No. 512 in *The Index*. 'To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.' This is a discourse of Peter's, and he is speaking concerning this principle, as in verse thirty-seven we read, 'That word, I say, ye know,' or in verse thirty-eight it is written that 'God anointed Jesus of Nazareth with the Holy Ghost,' which again is but a synonyme for 'the Spirit of truth.'

"My desire is, as God's servant, that we Free Religionists may be baptized into this principle, immersed into it, and the letter of Scripture will not then kill a proper understanding of the text.

"D. N."

THE SUPERNATURAL.

"EDITORS OF '*THE INDEX*',—I am unable to understand why so many writers in *The Index* object to the term 'supernatural.' This is notably the case in the book notice of the '*Memoir of Elizabeth Newport*.' It speaks of 'those fanciful promptings which she called the "Inward light."' Now, what is nature but outward phenomena automatically arranged? And, in the contemplation of its various parts, its vastness impresses us with the sentiment of wonder. The more we investigate these parts, as parts or in conjunction with the infinite whole, we see that that mighty framework and mechanism which we call 'nature' operates upon an automatic principle. And we perceive, too, that our bodies operate also upon this same plan,—circulation, respiration, digestion, and assimilation, etc., all animals being also automatons. But man is a self-conscious creature, and stands alone in all the world herein. His consciousness,—who can limit it? Who can define his limitations? Man is, then, certainly *above* nature, is therefore gifted with the supernatural power of consciousness,—is conscious, too, of becoming conscious. The term 'supernatural,' then, is a proper term, when we speak of man and of his orbit, of the sphere of his thought and of the law of his being. The proper study of mankind is said to be man; and, in the study of ourselves, we should not apply our individual limitations to the race, for we are members one of another. Herein, the experience of one of our ablest Philadelphia lawyers is apropos. Daniel Webster and he were attorneys in a very important suit at Trenton. He had given the subject much study and thought. When Webster came on from Washington, they spent much of the night in the consideration of the details of the case; but, when it came to trial, he found that Webster was 'master of all the generals and particulars of the case. And his con-

THE SUPERNATURAL

clusion was that the workings of his mind as compared to that of Webster's were as twenty-four hours is to one hour. We differ widely in our capacities, and each is the complement of another. Thus is the consensus competent established, and thus alone, no one man being omnipotent.

"In respect to science, was not Goethe correct when he said that all that was really worth knowing, which he had ever studied, would all go into one small envelope? Effects can only be known in their cause, and can only thus be explained. Socrates said that the study of the sciences nearly destroyed his eyesight,—i.e., his spiritual vision.

"When we speak of science, we speak of matter. And when we inquire of scientists whether they have any book on science as a standard, we are told that 'a text-book on geology is out of date as soon as printed; and, on the doctrine of organic cells and living tissues, no book over fifteen years old but is largely worthless.' Thus, science can have no church, no Bible, no bond of union, because of scepticism and doubt in all its departments,—in geology, in biology, and in physical science generally. Do the devotees of evolution agree? No: because all is yet unsettled. And a recent writer seriously informs us that about the year 1900 certain questions concerning spirit will be satisfactorily known. The intellectual giddiness of such men as the late President of the British Association is surprising. He (M. Spottiswood) sets forth a world wherein our commonest axioms and verities are as naught; that even the axiom that things equal to one another are equal to the same thing may not only be disputable, but false. Thus it is with a man when he becomes entangled in the outward phenomena called 'nature': he becomes blinded as to his true nature and capacity, and, partaking of mere phenomena, he grows into its likeness, and becomes automatic, too.

"In the article of F. M. Holland, in a late *Index*, the formula of the Free Religionist is ably set forth. No scepticism has, he thinks, shaken these four principles: '1. The positive existence of a transcendent Reality, which reveals itself in consciousness, but is above all definition; 2. Our continual *dependence* on this Reality, in which we live and move and have our being; 3. The certainty that it acts through fixed and general laws; and, 4. Some sort of connection between this action and the tendency which leads us to do right.' Now, when we come to dwell in this Reality, we become philosophers, and have a real existence as such. And a philosopher is not an automaton: he is a Reality-reliant man in real things, and a self-reliant man in phenomenal things. In fact, a man is as he lives or dwells; for the quality of a substance must be in strict relation to the substance itself.

"Now, in the article to which I have in part alluded, the Society of Friends are objected to, because of their belief in the supernatural. I would inquire, Can a man receive any good thing, unless he relies upon it or has faith in it? Take human love as an example. Clearly, *fidelity*

is the condition to receive all good gifts. In order to receive God-power, we must be God-reliant, we must trust in Him, and thus know that He is. Then comes the reward as an effect which follows its cause.

"F. M. Holland says, 'I agree with Count d'Alviella that Herbert Spencer's great Unknowable has not such attributes as can attract strong and permanent religious feeling.' But Spencer says, in 'First Principles,' 'Moreover, as the religious sentiment in the mind perceives its object, the Ultimate Being, so that Being is conceived as making itself known to the mind of man through the religious sentiment. A reciprocal relation is thus established, the Unknowable causing a peculiar intuition, the mind of man receiving it. We need not discard such feelings as idle delusions,' etc.

"This is the faith of the Friend; and this the basis of his dependence or faith,—a reliance which demands his perfection (sonship), hence is the postulate of eternal life. 'Be ye therefore perfect, even as your Father which is in heaven is perfect.'

"Now, all this seems very rational and very reasonable to me, as Spencer further says, 'He, too, may feel that, when the Unknown Cause produces in him a certain belief, he is thereby authorized to profess and act out that belief.'

"The philosophy of the Friend has for its exponent the 'man Christ Jesus.'* He was and he is the profoundest spiritual man that the Eternal has raised up, 'whose words and works,' says Theodore Parker, 'help us to form and develop the idea of the complete religious man.' Now, the mission of Jesus 'was to bring us to God.' 'Whosoever shall do the will of God, the same is my brother, and my sister, and mother.' Thus, we esteem him as our 'elder brother;'[†] and herein we are justified 'by,' as Paul says, 'the faith of Jesus Christ.' Jesus's words were, as reported by the evangelist, 'I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them.' That is, my Spirit and my doctrine are to be in them.

"Can we not, then, advance another principle in addition to Count d'Alviella's four, and, using Spencer's language in part, say that a reciprocal relation can be established between the Ultimate Being and man? Or, as readjustments are the order of the day, can we not shorten the formula thus: One infinite and Ultimate Being upon whom we are dependent, to whom we are related, and with whom we can become acquainted?

"D. N."

* It is a great impertinence, however, to apply the name of Jesus as it generally is applied in the limitation of the religious sentiment to him. Paul calls it "my lie"—an orientalism in Romans iii. 7. He here denotes the secret of the brotherhood!

[†] Romans viii. 29.

THE GREAT MYSTERY

II mo. 21.—At our late Quarterly Meeting, held at Byberry, my dear friend Morris Crosdale was the first speaker. He treated of the “marriage in Cana of Galilee.” I felt to follow him, attempting to point out who the mother of Jesus was. Querying as to what we knew of the Son through the mother, or through that condition of maternity out of which the Son is born. And that thus we can understand the saying, “Whatsoever he saith unto you, do it.” Because his Father’s spirit is in him, and being the mother of the Son, we know this great truth in the spirit of maternal love and joy! Thus we experience salvation through the baptism of the Father, the Son, and the Holy Spirit through a knowledge of the Father through the Son by means of a holy union with Him.

Herein is great joy, and peace, and blessedness. Herein is exemplified the declaration, “That ye might be filled with all the fulness of God.” Herein, too, is the knowledge of the beloved of souls, as “a pure influence flowing from the glory of the Almighty.”

“With the bread of understanding shall she feed him and give him the water of wisdom to drink.”

“But foolish men shall not attain unto her, and sinners shall not see her.”

The end and aim of life should be so ordered that celestial joy and peace should be experienced; thus, that we may fulfil the thought of Jesus, “and my Father will love him, and we will come unto him, and make our abode with him,” being the “Comforter, which is the Holy Spirit,” which the Father will send in the name of the Son (John xiv. 26). We knowing him by that name because he hath been brought forth in us by means of the sorrows and the joys of maternity. Thus becoming, by means of a close and intimate union, not only as a beloved son, but also a wonderful counsellor, with whom there is the sweetest fellowship. “This is a great mystery; but I speak concerning Christ and the church.” For it is also, as the apostle has expressed it, of the na-

ture of the marriage covenant, signifying union and communion.

Thus many different terms are employed to express the heatitude of man when he hath received that heavenly gift in which all limitations (doubts) are removed, and heavenly joy and bliss are experienced in the one thing needful. And having been the recipient of many good gifts in the outward relation of life, I can truly say that that inward consciousness of maternal joy in the heart of the indescribable and incommunicable Son of God is above and beyond all that this world can confer, and that he will abide with me as a continuity is what I greatly desire. Many, many have been and are the blessings of life to me, but the uninterrupted joy which is my portion as an humble member of the Church of God is the chiefest of all my blessings, and the greatest of all my possessions!

And this great treasure is to be found by means of the way, the truth, and the life, and not by means of descriptions concerning it, for, as Isaac Penington truly says, "the letter, or a description of things, is not the way." No, that way is abolished in his flesh (example), the enmity, even the law of commandments, contained in ordinances. Of this latter religion Isaac Penington says, "At length the Lord greatly distressed me, and brought me to a full sense of my want of His Spirit and power, *and dashed all my religion to pieces.*"

Thus Infinite Wisdom imbues His ministers with the iconoclastic spirit, bearing testimony to His judgments. "And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more."

If I have been made thus subject to this ministerial dispensation of condemnation, it has not been to please myself, but rather, as it is written, "to please my neighbor, for his good and edification." Herein I know full well the realization as it is written, "The reproaches of them that reproached thee fell upon me!"

12 mo. 4.—Yesterday, the two hundredth anniversary of

ABINGTON MONTHLY MEETING

our Monthly Meeting was celebrated at our meeting house at Abington. It was estimated that over five hundred persons were present. A historical sketch of our meeting, compiled from the books, was read by Charles Linton, and an address was delivered by John M. Broomal. I read an original poem entitled "William Penn's Holy Experiment." It was considered an interesting occasion. Our records go back antecedent to the arrival of Penn, and speak of a time "when Governor William Penn and a multitude of Friends arrived and erected a city called Philadelphia, about half a mile from Shackamaxon, where meetings were established." The meeting at Shackamaxon was removed to Philadelphia. With the former our Monthly Meeting was clearly connected, and Thomas Fairman and his friends evidently kept the book of record as containing the accounts of the Tacony and Poquessing Meeting, which were afterwards embraced in Abington Monthly Meeting.

12 mo. 5.—In the Divine life there are abasements and aboundings. I have had, I hope, my full portion of the former; but for some time past—ever since I attended the funeral of my ancient friend John M. Ogden—the voice of my Beloved has been an ever present realization of joy and consolation, more so than ever before, so that I can truly say, "My beloved is mine, and I am his: he feedeth among the lilies." This I ascribed to the adorable mercy of God, for unto me belongeth weakness and poverty of spirit.

I am fully of the mind that through patience under suffering we can have verified to our consciousness and experience the power of the Highest to overshadow us, thus becoming the mother of "that holy thing which shall be born of thee shall be called the Son of God." Being thus united to the very life of Jesus, knowing of his "brother, and my sister, and mother," knowing our beloved not only as a son, but also that "a garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed."

EUDEMON

May this present condition of lucidity and of harmony continue to be mine, saith all that is best within me, thus realizing the peace of Jesus, "That my joy might remain in you, and that your joy might be full."

MY BELOVED.

"I send an Angel before thee."—EXODUS xxiii. 20-23.

My cup of peace, and sweet content,
Through mercy from above,
Are present now as blessings sent
With finished joy and love.

Though trials keen and sorrows deep
In path of life I've seen,
Yet joyful thought is in my heart,
And thus I pen the theme.

Not moral sense is it alone
That tunes the heavenly lyre,
But love as mother's for her child,
That bids my soul aspire!

And, O Beloved, Angel Friend,
Leave thou no vacant place,
But fill the Heart and Reason, too,
With calm and tranquil grace.

Make this, O thou beloved Guest,
The best of all my years;
Commune with me, O Presence dear,
And silence all my fears.

'Tis age is coming now apace,
My locks are fringed with white;
For winter's season cold and drear
Bespeak the coming night.

And now with troop of loving friends,
With wife and children dear,
With blessings in the outward life,
With comfort and with cheer,

Let constant voice of God's own Son
Be felt as daily need;
Let faith and practice be enwrought
With loving word and deed.

SORROW AND AFFLICTION

Continue thus, O Lucid Calm,
Make melody within;
That twain no longer be as twain,
And thus the victory win!

1883.

8 mo. 15.—Since the above was written as a minister of the Most High, I have frequently known of “the sufferings of Christ and the glory which should follow them,” and am made to rejoice, “choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.”

For the present time these things are grievous—misunderstandings and misrepresentations even by the brethren. These bring sorrow and affection in their train, but they work an exceeding amount of good to the soul, even praises, thanksgivings, rejoicings, yes, exceeding joy, “unspeakable, and full of glory.” It is all right that God’s apostles are buffeted, and mortified, and despised, so that “being reviled, we bless; being persecuted, we suffer it.”

“Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.”

9 mo. 15.—Have been and am engaged in visiting the meetings of Bucks Quarterly Meeting with a minute expression of the unity and concurrence of my friends at home, and therein have been earnestly engaged to call men to faith as the higher life of the soul, as the source of every virtue, and as the perfecter of the heavenly nature. Man was not made for earth alone, but the end and design of Infinite Intelligence is that he shall enter into the paradise of God. “Because ye are sons, God hath sent forth the Spirit of his son into your hearts, crying, Abba, Father.” Thus morality, I have taught, is not enough; that being the necessity of our ordinary life, we need faith as the necessity of eternal life, here, now, and forevermore. Thus the Son of Man is lifted up and ennobled, becoming the Son of God. Morality directs

us, but presupposes a force, cause, and energy inherent in action, appealing to our understanding in furnishing the means of self-control and of personal righteousness.

Conscience, or the moral sense, has been called the throne of God, but He may not be enthroned through lack of faith and of allegiance in him, hence we may have a morality in which there is no joy, no hope, no consciousness of God, no realization of Him as our Father, Helper, and Friend. "Blessed are the poor in spirit [the dependent on the Almighty]; for theirs is the kingdom of heaven." Faith is a sense of dependence absolutely induced.* A sense in which we hunger and thirst after the righteousness of God, and consequently are not satisfied with our own righteousness (morality), because we are conscious that of ourselves we can do no good thing in the sense of a positive good; our negation can only be neutralized by that which brings us into direct communion with Deity. Therefore the necessity of faith, for as "many as are led by the Spirit of God, they are the sons of God," and if sons, then "heirs with Christ," through His mercies and through His fatherly prevision and providence of His children. Thus we become justified: "Behold what manner of love the Father hath bestowed upon us, that we should be called children of God: and such we are." When a man hath been born of God by the revelation of sonship in him, he then hath the doctrine of Jesus in him, "an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." Thus, and thus alone, we become perfect in the fulfilment of the high ideal: "Ye therefore shall be perfect, as your heavenly Father which is in heaven is perfect." Herein we realize the prayer of Jesus for ONENESS: "That they may have my joy fulfilled in themselves," for "I made known

* This condition is a productive cause, and from it issues a sense of our relation to the Infinite. Luke i. 35.

OUR SUFFICIENCY IS FROM GOD

unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them."

When His name is disclosed to us, then we are lifted out of the fear of God into the love of God. "Every man that hath this hope purifieth himself, even as he is pure!"

12 mo. 10.—My time has been much engrossed, during the past two months, in visiting different meetings in Philadelphia and Bucks Counties, and in my labors therein I have been earnestly engaged in preaching the Word, but have been afraid, as Edward Hicks has written in his memoir, p. 152, that "some ministers preach too willingly." Such, Paul says, "have their reward;" "but if against my will, a dispensation of the gospel is committed unto me." And have felt much concern for myself herein, for fear of speaking words in mine own will on occasions of divine worship.

Honesty of purpose is not enough; we must feel, "Woe is unto me if I preach not the gospel." For the work is of Jehovah, and the preparation of each heart must be of Him. That I may be entirely God-reliant in this great work is the great concern which I feel on my behalf.

1884.

1 mo. 1.—There is no greatness among the children of God, His kingdom being the kingdom of love! May I ever esteem myself as the very least of these His children, for I see that it is only thus that I can preach the gospel with baptizing power! "I am among you as he that serveth," must ever be the credential and passport of the messenger in God's great work among the children of men. May I abhor myself, in dust and ashes, in my gospel labors among the people, so that my intellectual gifts may be subservient to the gift of God!

"Our sufficiency is from God; who also made us sufficient as ministers of a new covenant; not of the letter, but of the spirit."

That which was "revealed" justified speech on occasions of divine worship in the church (1 Cor. xiv. 30). Clearly, ministry is justified only as it is inspired and put forth by the head of the church; then it is to the edification of all, and if it be not by "revelation," then let him "keep silence!" Ministry is often too much of a didactic character. This may be all very well as "a teaching," and may have its place and its "reward." But when a gift of the gospel is conferred, then it is "against my will," a condition of emptiness being denoted.

When I was about eighteen years old, the ministry of George F. White produced a powerful impression on my mind, and yet I was moral and benevolent in my life and feelings. The call, however, was to become a child of God, and herein I was much misled by subsequent teachings; by the cry of "works" and of "duty," instead of justification through faith in the Son of God. "The spirit of bondage" is too much inculcated among the people, and hence religion is not so much a joy as a duty and a servitude. It is "the Spirit of adoption" that justifies us, "whereby we cry, Abba, Father." Then, and only then, can the work be perfected in us, and we truly say, we "work the works of him that sent us, while it is day!"

1 mo. 5.—Was introduced last week to the distinguished *littérateur*, Matthew Arnold, who is travelling in this country. I was familiar with his works, particularly "Literature and Dogma" and "God and the Bible," and agreed in part with his sentiment in respect to religion, though, as I pointed out to him, I thought my formula an improvement on his, although perhaps we are not so very far apart. I formulate my creed thus: One Infinite and Ultimate Being, upon whom we are dependent, to whom we are related, and with whom we can become acquainted.

3 mo. 18.—It is edifying to ministers sometimes to dwell in silence in their meetings, as with myself on last First-day. I had an elevating theme for meditation, but no signal and

GEORGE FOX'S APOTHEGM

motion to comment thereon. This motion I can no more create, myself, than I can do any other impossible thing. How important to ministers of the spirit is the apothegm of George Fox: "Friends, wait on that which convinced you." I was much comforted and encouraged by the withholding, on the occasion alluded to, with the assurance that the gift to speak to the people is a divine gift to me; and felt that there was a like feeling in other minds in the congregation. The profession of the spirit is true, though all men forsake it. Inspiration is the gift of God to all His adopted children.

6 mo. 6.—Our meeting yesterday was a very edifying one. It was made evident to us that the ability to worship God is a derived ability, just as the ability to preach the gospel is a derived ability, all religious obligation and service being of a non-self-dependent character. And it was made clear in this meeting that withholdings have often this profitable end in view.

"Sometimes Thou seem'st Thy face to hide,
As one who has his love withdrawn from me;
'Tis that my faith may to the full be tried,
That I thereby may better see
How weak I am when not upheld by Thee."

11 mo. 16.—God is not served by men's hands, as though He needeth anything; but union with Him through dependence upon Him meaneth a condition which increases man's happiness, enlightens his heart, ennobles his spirit, and enlarges his knowledge with the wisdom of love,—a knowledge which holds, as Herbert Spencer has it, "that the conscious soul is not the collocation of material particles, but in its deepest sense a divine effluence of the Ultimate Reality."

1885.

1 mo. 3.—Have been engaged considerably, this winter (having a minute of my friends for the purpose), in visiting Christ in sorrow and in prison, in the city of Philadelphia;

and have found him thus in captivity not only in those confined in a felon's cell, but also among our own people, "pressed down as a cart beneath sheaves."

2 mo. 10.—I am not a popular preacher, as I have so much to declare against self-satisfaction and mere conventionalities. Many who are seeking after peace and content of mind do not like the idea of being "led up of the Spirit into the wilderness to be tempted by the devil." The prayer of Jesus was, "Lead us not into temptation." This is a parable, like others of his sayings. For God proves every man's work. Without temptation—proving—we cannot enter into and obtain possession of the kingdom of heaven.

In view of these things, the human heart prays (for we do not like trial), "Lead us not into temptation"—πειρασμόν. And yet the experience of God's children is as it is written: "I lay in Zion for a foundation a stone, a tried stone!" And Peter speaks of "grief in manifold temptations, that the proof of your faith." As gold is subjected to a fiery ordeal, so is the work of all seekers after truth tried and proven. By a conventional righteousness many escape this, and are thus in the possession of an untried faith; but what is that worth?

2 mo. 20.—I am more and more convinced that "the faith" is the gift of God, as Jesus and Paul taught, and when a man hath this gift, then all unbelief and superstition passeth by that man as an idle wind which he regardeth not, for he knoweth of Him in whom he trusteth, and his mind is stayed on Him; and notwithstanding the evil and the wrong that is in the world, which causeth grief to that man's heart, yet he is at peace—a peace lifted above all the tumult and disquietude of this life.

And this peace is the common heritage of all God's children, in which there are reciprocal relations and interests, and a common sense of dependence, not only upon Him as the Father of all, but also towards one another.

This feeling and sense is not by nature but by grace, or by privilege and realization. In a word, it is the gift of God

PARABLES

to those whom He has adopted into His family; in which there is a mutual fellowship and sense of this privilege and right, even "the right to become the sons of God." Herein is always the great law of ORDER, which is in contradistinction to independence in respect to one another; because we are members one of another, and hence we bear one another's burdens, and thus fulfil the law of Christ; and have an understanding mind, too, so that he speaks "no more unto you in parables, but shall tell you plainly of the Father." "But unto them that are without [exoteric], all things [spiritual things] are done in parables."

6 mo. 2.—I attended the last session of the late New York Yearly Meeting, having been detained at home till then by secular and religious duties, and I felt to hold up the vital importance of the Divine Birth as a germ, and as an increase, too, in the human soul. I spoke of the spreading of the knowledge of this gospel as the great mission of the Society of Friends—to teach and to cultivate divinity among men; that this idea would do more than aught else combined to elevate man and to declare the truth of Jesus, viz.: "I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them."

This high ideal as an endowment will not only confer the necessary power, but it will also supply the only interpreter of divinity in others—in Socrates, in Jesus, and in Job Scott. It will remove all doubt of the eternal welfare of the soul in which a state of sonship is disclosed, because union and oneness with the Eternal are likewise revealed and disclosed. The eternal co-existence of the Christ formed in you, now as a beloved son, was and is from the Everlasting Father Himself.

7 mo. 20.—Great are my desires now, in the winter season of my life, for tranquillity, out of all perturbation; and hence let me frequently retire within myself, upon that divine principle which Marcus Antoninus says: "Zeus hath given to

every man for his guardian and guide a portion of himself, and this is every man's understanding and reason." . . . "These two things are common to the soul of Zeus and to the soul of man, and to the soul of every rational being, not to be hindered by another; and hold good to consist in the disposition to justice and the practice of it, and in this to let thy desire find its termination."

TRANQUILLITY.

Tranquillity! Tranquillity! O come with thy grace!
 Enfold with thy power, with thy presence embrace,
 That my soul may be still when engaged in the strife,
 In the conflict for faith, in the struggles of life;
 That the truth may go forth, with beauty and zest,
 To comfort the seeker with a sense of sweet rest.
 With power, then, O Father, which 'tis Thine to confer,
 Clothe the words of Thy servant so that none may demur;
 Give him grace to withstand, give him power to withhold,
 Make him strong in Thy spirit, make him fearless and bold;
 And teach him, O teach him, to suffer and bear
 With patience, forbearance, with calmness and prayer;
 And, whate'er be his lot, may he look but to Thee;
 As the son of Thy love, may his faith be as free.

8 mo. 24.—I have felt it right of late, in my public services, to speak of the gospel of to-day, and of its wonderful operation in the production of harmony among religionists. And herein have alluded very freely, in many different meetings, to its cause being found in the fact that the high dignitaries of the Church of England have decided in favor of a free Bible.

The following communication, which I sent to the *Friends' Intelligencer*, and which was published in that periodical, will explain the enlightened view now taken by many distinguished members of "The Establishment."

THE ORIGINAL TRADITION OF THE GOSPELS.

"I have recently been much interested in a work by two scholars of the Church of England, 'The Common Tradition of the Synoptic Gospels,'* by Edwin A. Abbott, D.D., and W. G. Rushbrooke, M.D.,

* So called because they can and ought to be viewed together.

"THE COMMON TRADITION"

of Cambridge, England. (My copy I procured at the Episcopal bookstore in Philadelphia.) The book affords very full evidence of the progress, even among the most orthodox teachers and writers, for the results of enlightened Scriptural exegesis, and of the disposition, also, to treat the whole subject more reasonably.

"The 'Common Tradition' of the Gospels which is presented by the book is that which was common to them as we have them now preserved. The authors hold that it is 'a tradition earlier than any of our existing Gospels.' They assert that 'Mark contains the whole of a tradition from which Matthew and Luke borrowed parts,' but that all of the tradition is to be now found in the three—Mark, Matthew, and Luke. Hence the book is made up mostly of these in three columns, to produce a 'Harmony of the Synoptic Gospels.' 'The reader will at once,' these authors say, 'notice a number of words in *black type*. On examination he will find that the same, or nearly the same, black type recurs in each of the three columns representing Mark, Matthew, and Luke; or, in other words, that this black type exhibits the matter common to the first three evangelists.' Thus these authors attempt to reproduce the long lost 'primitive Gospel,' concerning which so much has been written in ancient and modern times, and which Dr. F. Bleek, Professor of the University of Bonn, calls the *Ur-evangelium*.

"Of course, the 'original tradition' of these authors is very different from what they call the 'amplified' gospels as we have them. Concerning which they quote an ancient writing in Chrysostom's time, as saying: 'the final ascription *added by the holy luminaries and masters of the church*.' (The italics are our author's.)

"It is believed at first there was an oral Gospel, as see 'The Mishna as illustrating the Gospels,' by W. H. Bennett, B.A. (M.A., London), an eminent Orthodox authority. 'The language of the Mishna, although pure, was concise and terse.' The *Ur-evangelium* was no doubt as these authors point out in this second stage of embryo, and then 'the elliptical style' of the earliest Gospel notes and memoirs, which needed to be expanded before they could be used for the purpose of teaching, and which might naturally be expanded with various and sometimes divergent amplifications. Thus our authors speak of the manner in which the original memoirs became 'expanded.' And they quote instances of this as in Luke x. 2-4. (See marginal notes of the revisers.) And the appendix to Mark xvi. 9-20, for which there is no authority.

"Our authors' 'Synopticon,' or new Gospel, thus reduced from the Synoptic Gospels, has the merit of brevity, simplicity, and rationality, and although somewhat disconnected as the Mishna is, yet it has a continuity and close union throughout. It has another great advantage which I would recommend to those who by their teachings, and I speak not only of preachers, but also of teachers, who are turning honest inquirers away from 'the Faith' by irrational and unwise expositions of the Bible. The new Gospel, which was the old also, discloses no superhuman Jesus.

He is born as other men are born and lives a life wherein he exalted the Christ principle. This was his thought and his theme. This anointing he received from his Father just as we receive it. This was the 'Lord' of whom Paul spoke, when he said: 'No man can call Jesus Lord but by the Holy Spirit.' This divinity, however, no man can take of himself. It is given to us, as it was given to Jesus, from heaven.

"This little book I would recommend to First-day school teachers. It will show them the folly of seeking to implant in dear little children's minds credulity and superstition which may ripen into germs of infidelity and unfaith."

I have in this article emphasized, as I have also in my ministry, the high clerical position of different authorities all bearing witness to the fact that we have now a free Bible.*

It is sorrowful that this is necessary, but thus it is, that through the recent effort to resuscitate the Society of Friends by means of the letter, I fear that we are falling into what Elias Hicks called "an abominable idol-worship of a thing without any life."

To warn our people herein, I have been and am very much in earnest, though I do not expect to be persecuted as dear John Jackson and Rachel Townsend were, for they could in their day but adduce as witnesses such men as Theodore Parker and certain German critics who were not much known or esteemed in evangelical circles; whereas I can quote such eminent authorities as the late Arthur Stanley, dean of Westminster, and also the late, as well as the present, Archbishop of Canterbury, who recently said, in a published discourse to the clergy, "that what infidels ridicule and attack is not Christianity at all, but its caricature, which all repudiate."

We live in an age when the dogmas which were formerly regarded as essential to salvation are now considered, to use the language of a clerical friend of mine, as mere "metaphorical salvation." It is thus a matter of pleasantries, now, but in the past how many thousands have suffered by man's

* Canon Farrar, in speaking of modern orthodoxy, says, "that it has been understood and explained in a manner of which the ancient church never so much as dreamt."

THE PAULICIANS

ignorance and superstition! Consider, for instance, the wickedness of the interpolation, Mark xvi. 16, which was made in the fourth century:

“He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”

Consider that under the reign of Theodora one hundred thousand Paulicians were put to death, and it is believed that this text was thus foisted upon Jesus about this time, for the atrocious purpose of persecution. The Paulicians held very enlightened views—very much the same as Friends in regard to baptism, the sacrament, priestly dignity, the person of the man Jesus, and simplicity of customs, and consequently awakened the enmity of Rome, who finally succeeded in driving them from the territory of the empire, to find protection from the Saracens. The principles of the Paulicians were afterwards perpetuated, in part, by the Euchites, the Cathari, and the Albigenses.

9 mo. 3.—I attended Burlington Quarterly Meeting on the 1st inst. Our dear friend Sunderland P. Gardner was present, and had considerable to communicate. In the meeting for business, I explained in brief (for it can be stated, as Matthew Arnold has so well said, in a sentence, and proved in a page) the decision of the learned world on the Bible canon. That the “Gospels,” as we have them, were not known till more than a century after the time of Jesus. “The very names,” says Dr. Sanday (one of the most distinguished ecclesiastical authorities), “of the first two evangelists are not mentioned before a date that may be from 120-166 (or 155) A.D., and the third and fourth not before 170-175 A.D.”

I gave this as the leading cause of the tolerant feeling existing at present in the Christian world. So much was this the case, particularly in England, I explained to Sunderland, that such enlightened views as he held were now openly preached in Westminster Hall. Thus a Nemesis follows in the footsteps of evil-doing, and the memory of many mar-

tyrs are vindicated, at what a fearful cost, however, the blood-stained pages of history attest!

My remarks in the Quarterly Meeting were well received, as was to be expected in a meeting to which Henry W. Ridgway was so long a member. At Concord Quarterly Meeting, last month, I made like statements in respect to the results of biblical criticism, whereupon an ignorant man made a most violent attack upon me. I greatly rejoiced that I was preserved from all reply. William Way, a minister from Nottingham, was present, and stated that he was much encouraged by the information I had given them.

I feel it my duty to enlighten the people on this subject, and of course expect, where ignorance prevails, that I will receive no better treatment than those who have preceded me. Ignorance, credulity, and delusion cannot now touch the body, neither can they sentence men, as formerly, to everlasting punishment, for now no sensible people believe that Jesus ever said to those who neglected to visit impecunious saints in prison, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Such language was no doubt ascribed to him "by the holy luminaries and masters of the Church." To use the language of an ancient Latin commentator quoted by Edwin A. Abbott, D.D., in his book entitled the "Common Tradition of the Synoptic Gospels." Thus, ironically, a learned dignitary of the Church of England writes concerning errors "attributed to our Lord, and to repeat, as his, words which were innocently added by later scribes." He quotes Irenæus as saying, "Since God hath made all things of an orderly and compact structure, it needs must have been that the form of the Gospel also should be well ordered and well harmonized" (iii. 9, 11). The same father very frankly sets forth another criterion of truth by no means uncommon in these days, viz., that it is "necessary."

I have been long satisfied that Irenæus knew all about the compilation of the Gospels. The religion of Jesus was be-

THE KNOWLEDGE OF GOD

coming of more and more consequence in the world, and it was necessary to have "well ordered and harmonized accounts of his life." And they did not say that these records were by Matthew and Mark, etc., but *after* them, that being the title of the most ancient manuscripts.

9 mo. 5.—Our meeting at Abington to-day was a full one, but not a very satisfactory one. A personal friend, whom I much esteem, from another meeting, spoke. He is not a minister, although a public Friend unacknowledged. I made way for him, as I had heard him speak before, much to my satisfaction. He spoke of the knowledge of God in a negative manner, and, under the plea that some held anthropomorphite views of Him, he spoke of Him as love, and as light, etc., leaving us to infer that He is not a consciousness and an individuality.

Now, the knowledge of God is different from all other forms of knowledge, as it is not conceived apart and distinct from a conception of it. Other knowledge comes by sense and by sight, etc. But God cannot be represented to us by any imagery whatever, mental or physical. All things are known by themselves, and Deity is known by Himself alone. Our souls are of the same divine nature in the participation thereof, as we cannot conceive of the soul's life apart from life itself in oneness and expression. Our minds are divisible, composed of faculties, of memory, of reason, and of imagination. We have perceptions of color, size, weight, etc. But these are only phases of life, not life itself. The soul has as Deity its expression in immateriality of form, and is therefore immaterial. The differentiations of mind are only different phases of life, not life itself. Matter is known to us by the laws of matter, and spirit is revealed by the laws of spirit in immateriality of expression.

"ABINGTON, 10 MO. 15, 1885.

"MY DEAR FRIEND,—Thanks for 'the two lay sermons.' I have read them this evening with much interest. Our life lines seem to run in parallel directions. Glad to know of the extract from Penington: 'It is

EUDEMON

not the owning of the light as it is shown in the foregoing ages which will now commend any man to God, but the knowing and subjection to the light of the present age.'

"During our last Yearly Meeting I visited the women's meeting with a similar message. Words of much encouragement were given, after I had spoken both publicly and afterwards privately, to me as to my having been so much favored among them. I was depressed, notwithstanding all this, though I did not then see the cause; but now I see that it was the foreshadowing of what I would have to hear in proclaiming the glory of the light of the present age, and that the foundations of faith first reach the true rock, when, leaving the facts of foregoing ages, it grounds itself upon that which forever is. In preaching the gospel of Infinite Intelligence, I find, even among a people such as our branch of the Society of Friends, many fearful and timid souls, who are afraid of the light of the present age, and thus their minds are blinded to the multitudinous truths of immortal faith. How wonderful have been, and continually are, the openings and the revealings of heavenly harmony! The descent of these into the understanding in the form of wisdom and into the will in the form of love and good.

"I have also seen that the polarity of truth is the primary consideration; that all else is negative,—even good and love when not conjoined to truth, wisdom, and faith! These are the great positive forces of the Eternal Mind. To the harmonizing power of truth we must look for the endowment of freedom, and this glorious endowment is the franchise and immunity from all onerous duty and service. All that we can do in bringing about this desired consummation is to labor on the side of humanity in its human and its divine semblance. We can do 'nothing' (John v. 30) on the side of absolute knowledge because of the inviolability and sacredness of the *interior* relationship between Deity and the human soul. We can only seek to remove obstructions in the form of superstition and scepticism, thus becoming 'coworkers together with God' *in opening the way* for the message of Divine Truth and Love to mankind.

"I agree with thee in respect to what thou sayest as to the retrospective morbidness which shrinks from the joyful acceptance of the ever-growing light of the present age.

"In regard to the reign of Oriental hyperbolism, it has weighed as an incubus and a nightmare upon the conscience and understanding of Christendom for many centuries. Is it not about time that the abuse of such metaphors should cease and instead thereof that practical reason and common sense should assume its proper control? As Bishop Butler has said, 'Reason is the only faculty we have wherewith to judge concerning anything,—even Revelation itself.' To explain. I attended a funeral yesterday, at which the minister stated 'that the innocent life was not enough, but that we should rely upon the merits of the eternal Son of God for salvation.' Now, he evidently did not understand the

SPIRITUAL INSANITY

metaphor,—that we come to God through the idea of sonship, and thus to a consciousness of Him as our Father! But our preacher was evidently exoteric; clearly a seducer and antichrist, and yet knew it not. I quote from George Fox, who says, 'He is a seducer and antichrist who calls men away from the teachings within them.' But I must bring this long letter to a close.

"Thy affectionate friend,
"DAVID NEWPORT."

"ABINGTON, 11 MO. 13, 1885.

"DEAR WILLIAM WAY,—I hope that our correspondence may be mutually edifying. Thy last letter was so to me. In respect to my little book, 'Indices,' neither that nor aught that we ministers can do can directly enlighten man on the divine side of life, that being the prerogative and privilege of Infinite Intelligence alone. But we can do much, under the heavenly anointing, in removing obstructions out of the way, so that old things may become new and all things of God. And herein, as thou hast so well said, we must be very humble in the ability given. In my view, we are laborers upon the highway of eternal life, diligently engaged in repairing the road and in removing obstructions out of the traveller's way, saying all the time, 'This is the way, walk thou in it; herein thou shalt find the Infinite God as thy Father and Friend giving thee the assurance of thy eternal peace and rest.'

"The moment we attempt to know anything except by the thing itself in material things, we are rightly treated as insane. So in spiritual things, if we say and think that the knowledge of Infinite Intelligence is to be conveyed by the traditions of men, or that faith in Him is pivotal upon some event which may or may not have happened in man's history, upon some contingency, then we are upon the high road to that condition which was denoted by the apostle when he austere said, 'God gave them over to a reprobate mind, because they worship and serve the Creator instead of the creature, and exchange the truth of God for a lie.' God reveals Himself to the finite mind by Himself alone, and not by another, and hence we, His sons and ministers, must be passive and lay low in His hand. Spiritual insanity is the outcome of that monstrous delusion that God is to be known by a description written in some old document. To my mind, it is nothing short of blasphemy, as it in effect affirms that He has exhausted Himself, and that the human soul is exhausted. Thus we can be instrumental on the human side of life mainly as iconoclasts in enlightening the people. And the minister who does not thus seek to enlighten the people is either an ignoramus, a hypocrite, or a hireling. We will be persecuted and maltreated if faithful, but Infinite Intelligence will be near us to sustain and to comfort us. His promises and, what is better than mere promises, His fulfilments will be with us to bless and to sustain us.

"Thy affectionate friend,
"DAVID NEWPORT."

11 mo. 12.—Our meeting was a silent one to-day, except the few words spoken by our friend, Hannah W. Linton. Spiritual enlightenment was the subject of my meditations. I saw that it consisted in the soul being frequently turned towards its origin and its destiny, for God is the light of the soul. Thus by conjunction it is constantly being regenerated through the necessary discipline of trial, of sorrow, and of joy. Thus we learn obedience; thus we cease to do evil and learn to do well. Thus through *faith* we are justified, and thus she becomes a constantly ascending star, nearer and nearer to the zenith and to the meridian of her glory!

11 mo. 22.—In our “after meeting” yesterday, I read the following letter, which I received from Solomon Schindler, an eminent Jewish rabbi of Boston. It was in reply to queries of mine, as I desired thus to reply effectually to the false teaching issued by some First-day school teachers to our “after meeting.”

This letter, conjoined to the remarks which I made on the subject of mistaking parable for fact in the Scriptures, was effective. We have at Abington, no doubt, the freest Monthly Meeting in the Society of Friends; but sometimes the *exoteric* from without make an onslaught on us which shakes some of our timid souls for the time.

“BOSTON, November 11, 1885.

“DAVID NEWPORT.

“RESPECTED FRIEND,—In answer to thy note, I wish to say that I teach biblical history in my Sabbath-school as it ought to be taught. I teach the history of our nation as it is, and separate truth from fiction. In the same way as I would teach Roman history, and tell of the legend that a she wolf had given suck to Romulus and Remus. Thus I teach that a legend tells of Moses seeing a thorn-bush burning without being consumed. In regard to Jonah, I explain that the story has been written at the time when a controversy arose about sending the foreign wines away at the time of Esras and Nehemias. It was to show the principle that before God all human beings are alike, and that Jew and Gentile are His children.

“Very truly,
“S. SCHINDLER.”

REBECCA IREDELL

12 mo. 12.—Last First-day I attended Bristol Meeting, and after I had concluded what I had to say, my dear friend Rebecca Iredell arose and spoke very encouragingly as to my work and mission as an evangelist of common sense and right reason upon the subject of faith, and quoted the following from 1 Chronicles xii. 18, which I thought very remarkable upon point of memory for so old a person: “Thine are we, David, and on thy side, thou son of Jesse: peace, peace be unto thee; and peace be to thine helpers; for thy God helpeth thee.”

12 mo. 31.—During the past several months I have been frequently engaged in visiting the heritage in different parts of the country with a minute of concurrence on the part of our Monthly Meeting, and have been concerned to adapt my remarks to the condition of my hearers. I have witnessed some selfishness herein, especially among those whose *interior* consciousness may be said to have been awakened and developed. These, in their desire to be ministered unto or to judge of the ministry, overlook the *exterior* conditions among the people, and thus are tempted into a condition of spiritual exclusiveness, forgetting or not understanding that

“He seeks in vain who seeks his own;
The soul is lost that’s saved alone.”

In fact, I have seen much selfishness among our ministers and elders and other “concerned friends;” in the “*interior relation*,” I mean. And hence it is that those who consider that they have arrived at this condition of mind have been persecutors of men of science and of knowledge in the external relation in the different ages of the world. There is danger always of excess and of deficiency, especially when we understand not that the chief end of man is the perfection of souls, and herein our souls are often saved or advanced when we are concerned for the welfare of others. There is also a blessed medium as to the interior and the exterior relation, as between science and faith. These can only be reconciled

EUDEMON

by truth in the within and in the without. This is beautifully expressed by Metastasio :

“I see Thee in Thy works,
I meet Thee in my heart.”

I have been endeavoring, especially of late, to declare the gospel of reconciliation in all things; and although not a disciple of the letter, yet it is the easiest thing in the world to reconcile the letter and the spirit by the subordination of the former to the latter. Thus, and thus alone, “the enmity” of which Paul speaks is “removed out of the way.” Herein I have incurred the displeasure of some minds who are in darkness in this respect, and are in the state which the apostle defines as the “ministry of death.” I am willing, however, to make sacrifices herein, believing, as Augustine has said, “A true sacrifice is whatever work is done with the view of establishing a holy fellowship between man and God,” being fully convinced, however, herein, that this fellowship is to be established through co-operation, we furnishing the necessary condition for the reception of spiritual truth, having an ear to hear and an understanding to comprehend.

Man cannot *create* truth, that being no part of the covenant or fellowship on his part; his capacity consisting in inquiring, seeking, and investigation,—a recipient and passive condition. Reciprocity on his part consisting more in the recovering of an action!

1886.

“ABINGTON, 1 mo. 14, 1886.

“MY DEAR FRIEND,—The historian Lücke, in his *Middle Ages*, says, ‘Not truth only, but the very love of truth, seemed obliterated from the human heart.’ How fortunate it is with thou and me that we were not endued with life at that period, else, no doubt, we would have graced some *auto da fe*, that characteristic ceremony by which the religious people of that day attested the sincerity of their devotion! The friends of which thee speaks belong to the same category—not yet fully canon-

“THIS MAN WAS A LOVER OF TRUTH”

ized. But notwithstanding all this, thou and I may enjoy ourselves in these our times in loving the truth. Thus we entertain a guest who will be a great solace and comfort to us so long as we are the denizens of this present sphere. And just here I will say, if thou should survive me, I desire that thou may attend my funeral, and thus bear witness of me: ‘This man was a lover of the truth,’ and I will reciprocate should I survive thy clay. I have thought much of what thy H. said when I last saw her concerning the naturalness of death.

“Had thee listened to a funeral discourse which I heard the other day, I would have been pleased. The preacher distinctly said that it mattered not whether a man was a thief or an honest man, as regards his justification in the sight of God. All that he, the preacher, wanted to know was the nature of the formula in a man’s mouth at the time of his demise, as it was that which rendered him acceptable to Deity. For this teaching the speaker, of course, found plenty of authority in the Scriptures, from which he quoted abundantly. He cited Luke xxiii. 43, concerning the thief on the cross, etc. Herein did thee ever examine this matter? Thee will find that Matthew and Mark are not in harmony with Luke. The latter says, ‘One rebuked him’; whereas the two former speak of both of them ‘reproaching’ him. This shows, in common with other texts, the Pauline tendency of Luke, as also in the case of the Prodigal Son, of the Samaritan and the Levite, and of the villagers of the Samaritans, etc. Luke foreshadows the universal church in contradistinction to the narrower view of the Jewish Christians. Thus tendency writing is seen in its various shades in most of the New Testament Scriptures, and was so understood by ‘the Fathers of the Church.’ The New Testament is mostly controversial in its differentiations.

“I was specially invited to this funeral, and, after a time of silence subsequent to the above-mentioned sermon, I made a few remarks, alluding to the many virtues of the deceased,—to his upright life, honest deeds, etc. James Ogden was his name, and he was over eighty years of age at the time of his demise.

“The ignorance which is induced by lack of a right understanding of the Bible is truly wonderful, even now in this boasted era of light and intelligence.

“Thy affectionate friend,
“DAVID NEWPORT.”

“ABINGTON, 2 mo. II, 1886.

“JACOB ARMITAGE.

“BELOVED FRIEND,—I received thy note last evening, and, as I did not feel like reading it at the time, I put it by until this morning. In the interval the subject to which thou refers was opened to my understanding in an unusually clear and feeling manner.

“Now, there can be but one Infinite Intelligence, as there is but one infinite space or infinite power, and as Infinite Intelligence does not

violate the law of His own being, He is therefore self-limited; and as Infinite Wisdom and Love does not seek to undo the undoable or to accomplish that which is inherently impossible, therefore it is that man is a derivative being, and being thus, in the nature of things he cannot be or become other than of a finite nature and being. The pressure, therefore, of his finitude he will always feel in a measure and degree. Can we not say that in the order of heaven there were but two possibilities, finite being and non-being, and that thus, without the finitude which we all feel, finite beings could not be? The pressure and burden of existence, then, is the necessary consequence of being. It is the quality and condition, I will not say penalty, annexed to the wondrous endowment of life and being, which a gracious God has conferred upon His creature man. With the gift of existence, then, necessarily comes the inevitable burden and pressure which it is right that all men should feel and experience, for without this we could not realize that hunger and thirst which fill and satisfy the heart and intellect of man. As without the sensation of hunger, as in the outward, there is neither the satisfaction of appetite nor the assimilation of nutrition.

"I was much impressed to-day with the description which Paul gives in 1 Cor. xv. 24 to 29, of what he had experienced as truth. He speaks of all things being in subjection, 'and when all things have been subjected unto him,' that is, when God as the Holy Spirit is come, 'then shall the Son also be subjected to him that did subject all unto him, that God may be ALL IN all.'

"Thus it is as I understand. We first come to God as cause, or 'Father,' and then to Him, in this same relation, furthermore, as children (sonship); and then finally He comes to be unto us as ALL IN ALL! Or, in other language, we come to be in harmony with and experience what Jesus called ONENESS! We see Him in His works and meet Him in our hearts. And thus we read our title clear, and the burden of our finitude is lifted. For He doth reign, and hath put all enemies under His feet, and the last enemy which shall be abolished is death.

"And now, my dear Friend, I can speak to thee in this way in entire freedom and without the possibility of being misunderstood, or of being considered boastful of my experiences, for I feel it right to say that the Divine Being has been very gracious in His visitations unto my soul, and has also permitted as an angel visitant the spirit of my dear mother, of whom thou speaks in thy note, to manifest herself unto me, so that she spoke unto me as in the flesh, face to face, and gave me a message of love to communicate unto others. And last winter, when I was engaged in visiting the prisons in Philadelphia, the spirit of the grandchild of a friend, whose photograph I send thee, likewise visited me several times, greatly to my comfort and edification.

"Such manifestation I look upon as a great privilege and favor, and before I commenced to write this note, the lines of Addison came this morning with much feeling to my mind:

THE BAPTISM OF THE SPIRIT

“ ‘When all Thy mercies, O my God,
My rising soul surveys,
Transported by the view, I'm lost
In wonder, love, and praise.’

“With much and tender love to thee and to all thy family, I am thy friend,

“DAVID NEWPORT.”

“WILLOW GROVE, 3 mo. 10, 1886.

“DEAR DARLINGTON,—I had a sense, before I met you together yesterday at Baltimore, that I would meet a congregation wherein we would be baptized together into the same spirit, into the superior baptism of fellowship with one another, and of harmony with the Eternal. And on my way home, yesterday, I experienced much comfort in view of my visit among you, and feel to say that I have seen that if thou and I are faithful that we will be made instrumental causes in bringing souls into that state wherein ‘all things shall be subject to Him who putteth all things under Him, that God may be all in all.’ The apostle says, I think to the Corinthians, ‘Then shall the Son also himself be subjected to him that did subject all things unto him.’

“If we are faithful, though heretofore we may have baptized men into the name of the Father (cause), and into the name of the Son (opportunity), we shall hereafter baptize them into the name (power) of the Spirit (harmony). And herein we shall see the ‘expediency’ of all else vanishing out of the way, that all types and all symbols shall pass away, because all of them contain in their very nature ‘the enmity,’ all of them being by their very nature antitypical to all being, description, and representation. Unspeakable, unutterable, ineffable is the baptism of the Spirit! It is the fulness of God.

“Thy affectionate friend,

“DAVID NEWPORT.”

“ABINGTON, 4 mo. 10, 1886.

“E. M. DAVIS.

“MY DEAR FRIEND,—Our talk yesterday in the cars was a widely extended one, all the way from thy one hundred and twenty thousand acres of land in Kentucky to the immortality of the soul.

“I am much obliged to thee for thy concern that I should teach nothing at our meeting which I do not know. I would have thee to read the first part of M. D. Conway’s essay, ‘Our Armageddon,’ in the *Index* of the 25th ulto., as to what he says of the Heart of Religion being Love. This is what I try to teach, the truth of Love as being the sum of all truth! Note what he says William Law told John Wesley when he wanted a philosophy as a religion: ‘I see,’ said Law, ‘where your mistake lies. You would have a philosophical religion; but there can be no such

thing. Religion is the most plain, simple thing in the world; it is only, "We loved Him because He first loved us." So far as you add philosophy you spoil it.'

"My religion, then, is nothing but the truth of love (wisdom), and this all men know when it is revealed to them, and we know nothing but by revelation. We all know the nature of Love, and its teaching can never become obsolete: 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven.'

"In respect to immortality, it is a question, as Conway says, quoting what Strauss said to him as they walked beside the Neckar, 'It is a question of anthropology.'

"Now, there is nothing in Nature, *per se*, that can put into our being the active sentiment of Love. It has been unquestionably placed there by a Higher Power. And if we know that that Infinite Power loves us, then our immortality is assured, because it is an infinite and almighty love.

"I send thee a copy of my poems. In my address to an agnostic friend I have enlarged on the subject of love. I am well aware that my poems are deficient in technics. Most of them were written many years ago.

"Thy affectionate friend,
"DAVID NEWPORT."

"ABINGTON, 5 mo. 21, 1886.

"MY DEAR FRIEND,—In respect to what thou said in our late meeting of ministers and elders concerning the title 'Our Lord and Saviour Jesus Christ,' one would suppose that it was a frequent and authoritative phrase, instead of being found but twice in the New Testament, and then only in the second epistle of Peter, which epistle is the most doubtful of all the books therein as to genuineness and authenticity, and in respect to which Canon Farrar says in his 'Early Days of Christianity:' 'Neither Polycarp, nor Ignatius, nor Barnabas, nor Clement of Rome, nor Justin Martyr, nor Theophilus, nor Cyprian, nor the Vetus Italia, nor the Muratori Canon can be proven to even allude to it. It was one of the last books of the New Testament admitted into the canon.' Farrar further says, page 118, 'Erasmus, Luther, and Calvin freely express their doubts, shared by Cajetan, Grotius, Scaliger, and Salmasius. In modern times, since the days of Semler, an increased number of critics have decided against the genuineness of the epistle, including not only Bauer, Schlegler, Hungenfeld, Myerhoff, Bluk, Davidson, Messner, Weiss, etc.'

"Now, Jesus is not called 'Our Saviour' in the Gospels nor in the Acts. He is referred to as 'a Saviour' a few times in them. In Paul's acknowledged epistles he is not thus mentioned. 'No man,' says he, 'can call Jesus *Kurios* (master, lord, or sir) but by the Holy Spirit.'

"GOD IS THE HEAD OF CHRIST"

"In Second Timothy, Jesus is called 'Our Saviour' once, and in Titus four times; and both of these epistles are somewhat in the same category as that of Second Peter, not ranking with the universally acknowledged epistles of the great apostles. No doubt he viewed Jesus as it is written in the Old Testament, 'He sent them saviours to deliver them from the power of their enemies.' Thus, Jesus is a Saviour to thee and to me, and in no other sense is he a Saviour; 'the Father who dwelleth within me, he doeth the works.' This God power is the saviour in whomsoever it may be found. I regret very much, my dear friend, that thee is attempting to get up 'a Christ party' among us. To such the apostle said in his day, 'God is the head of Christ.' And so I will say to thee; thou art engaged in a futile undertaking; it will come to naught. The common sense and the intellectual conscience of mankind are now steadily set in an overwhelming tide against any such idea. It is an idea which belongs to the cast-off clothing of pseudo-orthodoxy!

"Thy affectionate friend,

"DAVID NEWPORT."

"ABINGTON, 6 mo. 24, 1886.

"MY DEAR FRIEND,—We do not, I think, disagree much, certainly not upon the one thing needful. Should we differ concerning the Bible, it would only be a difference concerning art, concerning the letter which killeth. Art is the work of men's hands. Now, take the title-page of the two translations of the New Testament, the old and the revised. We read in the former, 'translated out of the original Greek.' In the latter this is omitted. Why? Clearly because the former title is untrue, as every Greek scholar knows. Thus is the truth vindicated!

"In this morning's paper I see that Matthew Arnold is on his way again to the United States, and in an article on his Irish affairs I see his old word—'lucidity,' and I thought of his work, 'God and the Bible,' in connection with thy letter. I well know that thee is a busy man, as I am also very much occupied; but after dinner I took up this book, and I would have thee to read from pages 193 to 225. Thee could easily read this in one hour, and this would not be so very vexatious as to 'scholarly reference to authorities.' M. A. in this book, and in 'Literature and Dogma' also, sums up the matter as between Professor Seeley and Professor Sandy, taking conservative ground. I will take the trouble to quote his last paragraph: 'The upshot of this for the readers of literature and dogma is that our original short sentence about the life and record of Jesus holds good. The record, we said, when we first got it, had passed through at least a half a century or more of oral tradition, and through more than one written account.' Now, take the admission of Dr. Sandy in 'The Gospel in the Second Century,' and remember that he represents the orthodox of the orthodox: 'Yet,' says he, 'the process had been of course gradual. The canonical gospels had to compete with several others before they became canonical. They had to make good

their own claims, and to displace rival documents; and they succeeded. It is a striking instance of the survival of the fittest,' adds our D.D., facetiously and ironically.

"My dear friend, I happen to know that these men are laughing in their sleeves at 'salvation by Jesus Christ' as they have formerly taught it. They call it 'metaphorical salvation.' He, Professor Sandy, admits that Arnold was right when he said 'that it might be stated in a sentence and proved in a page.'

"Now turn to my little book 'Indices,' written fifteen years ago, and read the short chapter viii., and see how wonderfully I am vindicated. I say 'that the records gradually accumulated, for in Justin's time no special authorship was attached to them; but they now began to assume form and authority, for the religion that was taught in the name of Jesus now seemed of more importance to the world, and the end of all things did not seem so near.'

"Paul frequently hints at the secret which they had in common, and nowhere more plainly than in Galatians iii. 1: 'O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?'

"I alluded to this secret in the late Yearly Meeting, when I quoted those beautiful lines written by, I believe, an English Friend:

" 'Living to-day
 With God's Book before thee,
 What book of yesterday
 Shall have rule o'er thee?
 Let the Seed's voice be heard,
 This is the living word,
 This is the Holy Ghost whom men blaspheme;
 This was the prophets' guide,
 Tried, tempted, crucified;
 This was the glory of Jesus, his stay and his theme.'

"The light of life was so exemplified in the 'man Christ Jesus,' concerning whom Irenæus (A.D. 190-230) appeals to the testimony of the elders of Asia Minor, to show that Jesus was about fifty years of age at the time when he entered on his public ministry, also citing John viii. 57, to the same end (Adv. Hæres, ii. 22). See Samuel Davidson's 'Studies of the New Testament,' p. 425, second volume.

"The truth is patent to all inquirers that so great was this light in Jesus, that his friends, when they came to write about him (he wrote nothing), that, imitating the Buddhist,—the Brahmin and the Parsees before them,—they used his name as a synonyme to express his great theme! Take the Fourth Gospel as an example. Now, it is not to the many with whom I can speak on so sacred a theme; but I will mention the matter as it occurred. Before my dear mother's demise, and she

GOVERNOR THOMAS LLOYD

sympathized with me entirely in my view of a free Bible, we frequently conversed concerning the 'Spiritual Gospel.' I talked to her about its wonderful depth of meaning and of its disregard of historical verity. Well, after her demise, she appeared to me one day and 'opened to me these scriptures' (Luke xxiv. 32), and said to me in respect to John's gospel: 'It is a similitude, and its author never intended it but as such.' This was a fresh revelation to me. Now it is as clear as sunlight. The Fathers tell us the same thing; says Athanasius: 'If ye understand the Scriptures according to the letter, ye will fall into the most enormous blasphemies.' Such manner of writing was the style and the fashion of the age and time.

"In respect to Jesus, the apostle says that he 'was a minister to the circumcision for the truth of God.' And the Scriptures, rightly understood, reveal him thus as our brother man. Though I can say, with the estimable deputy Governor Thomas Lloyd, who openly avowed 'I know no man Christ Jesus without me, but by the grace of God within me.' Thus he spoke to the schismatic George Keith.

"In order to understand George Fox we must have the key. He is often very plain, as in his 'Beatitudes,' he says, 'All language is to me no more than dust, who was before language was.' He here alludes to 'the Seed,' and to the Seed's voice."

"Thy affectionate friend,

"DAVID NEWPORT."

"ABINGTON, 6 mo. 1, 1886.

"MY DEAR FRIEND,—It is right for me this morning to attempt putting down in letters a fresh revelation of the Almighty to me. Last Seventh-day, on my way home from attending your Quarterly Meeting at Deer Creek, Maryland, immediately on taking the cars at Perrysville, Infinite Love saluted me in a most wonderful manner, filling my soul to overflowing, humbling me greatly by the glory of the manifestation. He was all, and I was nothing in mine own estimation. Mine eyes were filled to overflowing, and my whole nature was touched with the emotion of Divine love. So long did this continue that I inquired, 'Why is it, O Father, this manifestation of Thy love?' And the answer was, 'Thou hast done many things thou ought not to have done; but thou hast not committed spiritual adultery, hast not in an adulterous manner gone out after the language descriptions and literature of men.

"Know thou, henceforth, that Sanscrit, Hebrew, Greek, Latin, and the Saxon tongues are but as dust compared with that pure language with which I speak to my children, and with which they converse and commune with each other, when they are in their right mind.

"Thou lovest my son Jesus, and thou doest well; but thou doest better in that thou dost distinguish between the Father and the Son; between ME, the principal cause of all things, and mere instrumental causes. For I am the true centre and source of all minds, and in Me

alone shall they find their true peace and their true rest. All wandering among men consists in leaving their Centre.

“Thou shalt tell this fresh revelation in the congregations of the people. Thou shalt lift up thy voice and testify against all idolatry; against the worship of the letter; against the worship of my son Jesus, for he is thy brother man, born of the same mother and of the same Father. The description is right: “For whosoever shall do the will of God, the same is my brother, and my sister, and mother.”

“Thou shalt obey this fresh revelation, and I will love thee with an Almighty love.”

“I write to thee, my dear friend, just as the Infinite One communicated His will to me.

“Thy affectionate friend,
“DAVID NEWPORT.”

“ABINGTON, 7 mo. 4, 1886.

“BELOVED FRIEND,—Always glad to hear from thee, and this morning, feeling excused from attending meeting in consequence of indisposition, I will attempt to reply to thy note of the second instant. It is clear that thou and I are led much alike, and have to contend against very much the same outward influences.

“The knowledge of the Gift of God, to use the original scriptural word *gnosis*, is the source of great inward consolation and fellowship, wherein we cultivate peace in the brotherhood of Jesus; at the same time this gift brings with it a considerable amount of suffering, as we must testify and bear witness to the all-sufficiency of the Gift as ‘the one thing needful,’ being constrained by the Spirit to bear witness of this as Jesus did, as we read in Luke x. 42; and herein we find that this thought is displeasing to many, and in a note in the Revised Version is added, ‘Many ancient authorities read *but few things* are needful.’ Such is the disposition of the exoteric to get into the mixture and out of the oneness! As it was in ancient times, so it remains to this day; and because of this ‘we must demolish reasonings, and every height rearing itself up against the knowledge of God, and leading captive every mind to the obedience of the Anointed One.’ And in effecting this, or as much as may be, great skill must often be used; and then again great boldness, and always infinite love, or as much of it as the Father may dispense to us. Or, as thou so well sayest, that in the manifestation of the Gift to us, ‘to let God be the author of all good to us and in us.*’ I am indeed glad that thou penned this sentiment in thy letter, as I need—the common need of all—to be reminded of its truthfulness, for that alone, as dear Job Scott says, ‘which proceeds from God can gather to Him.’ As I realize these great thoughts in thus concluding these few lines in answer

* “The principle of good in us is of God, and is His measure in us.”

DEITY AND THE DIVINE HUMANITY

to thy favor, I am almost oppressed with a sense of my great responsibility as a minister of the Most High, and clearly see that I can be preserved in the necessary humility only as I cherish and seek the cultivation of that great idea, 'I am among you as he who serves.'

"Most affectionately thy friend,

"DAVID NEWPORT."

"ABINGTON, 7 mo. 30, 1886.

"A. L. S.

"RESPECTED FRIEND,—In reply to thy question, 'What is the soul?' I would answer that it is the innermost Ego of humanity, the I Am principle that 'dwelleth in the midst of thee,' to know which constitutes 'the knowledge.'

"Thou mayest inquire why the mass of mankind seems so ignorant on this subject. I reply, that they have been so generally taught to rely upon their sensuous and not upon their spiritual perceptions, to rely upon men's descriptions and not upon knowledge. And hence it is that while there has been so vast a conversion of the unknown into the known in the former condition, there is comparatively little in the latter sphere of mind and thought.

"The soul is the Divine life or germ in man, and the only difference between it and the Being whom we call God is that He is Infinite and Eternal, whilst we are derivative and finite souls. We can say of the soul that it proceeded and came forth from God, and that this is the manner of its previous as well as its subsequent existence, *in which the gift of consciousness has been confirmed*; wherein, too, if we are *alive*, we are conscious of becoming conscious also. God stands in the same relation to us that the sun stands to our earth, He being at once source and centre also.

"Thou mayest inquire, 'What is the great office of the soul?' I answer that its great office is expansion, so that it may witness a conversion from the unknown unto the known; or, in other words, that it may increase in the knowledge of God, and become thus a partaker of the Divine Nature, and witness an expansion and an increase of immortality and eternal life, being filled with the fulness of God continually, and knowing also that the principle of good in us is of God and is His measure in us.

"This is the whole duty of man, 'the one thing needful' of Jesus, of which we should know a participation experimentally and perpetually, and thus feel an ability to realize his prayer for us: 'And I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them.'

"Thus and herein we may witness a reception of the Holy Spirit, which is a condition of union and harmony with God and with the divine humanity.

EUDEMON

“ ‘What blessings Thy free bounty gives
Let me not cast away;
For God is paid when man receives,
To enjoy is to obey.’

“Thy affectionate friend,
“DAVID NEWPORT.”

CHARLES LINTON'S "HEALING OF THE NATIONS."

“If I were limited to four books on religious subjects, I would select the Bible, Job Scott's ‘Journal,’ E. A. Hitchcock's ‘Christ the Spirit,’ and Charles Linton's ‘Healing of the Nations,’ second series. It is not creditable to our society that a second edition of Job Scott's ‘Journal’ has not been published. That the book is in demand is shown by the fact that second-hand copies are now selling at as high a price as ten dollars for the two volumes. ‘Christ the Spirit’ is a remarkable work, and has had several editions, the last one being published at the expense of the late Benjamin Rodman, many volumes of which were gratuitously distributed by him. He chose Benjamin Hallowell as his almoner, and many of the friends of the latter were the recipients of Benjamin Rodman's kind offices. To show the estimate which Benjamin Hallowell placed upon the book, I quote the following from a letter which he wrote to me on the subject: ‘Through the liberality of my kind and good friend Benjamin Rodman, of New Bedford, Massachusetts, I have been presented for distribution a number of copies of a very remarkable work entitled “Christ the Spirit,” by General E. Allen Hitchcock, now deceased, one copy of which I have directed the publishers to send to thy address by mail, which I wish thee to please to accept. Benjamin Rodman is now in his eightieth year.’

“From Charles Linton's ‘Healing of the Nations’ I have already given a few extracts. This book was written by Charles when quite a young man. His educational advantages were very limited. He was unacquainted at the time with the Scriptures, or any work upon philosophy, and yet there is nothing in Plato, nothing in Kant, nothing in Descartes, nothing in any philosopher of any age or clime with whom I am acquainted that is not equalled, and in fact surpassed, in clearness of statement and in purity of diction by this work. The fact that an unlearned farmer's boy of Pennsylvania should have written so wonderful a book as the ‘Healing of the Nations’ is to me one of the most wonderful facts of this wonderful age. I will close this communication by giving what I consider a few of his choicest gems.

“ ‘Keep thy own spirit humble before God; ask continually His counsel; be willing to be guided by His light within thee, and thou *can-*
not be deceived.

“ ‘All faith is perverted that does not cling unto God, for He is the cause of all things, producing faith in the spirit of His children.

“ ‘God's Word produces no discord between man and man, for it

CHARLES LINTON

prompts to love, peace, and good-will. No man can write God's Word, neither can any man read it, for it cannot be reduced to anything which is perishable.

"All we can know of God is manifest in ourselves, for we are His highest witnesses on earth.

"Be free and fearless in thy researches. How silly must seem the fears of some seekers; afraid lest they should find something God would rather they did not know.

"The mass of mankind have far more confidence in their animal sense than in their spiritual perceptions.

"Every man is forgiven when his suffering has paid the debt of his transgressions. Sins cannot endure forever, but their fruits last long enough to very much retard the spirit's progress.

"Animal nature doth not progress. There is a distinct line dividing spirit from matter.

"So soon as imperfection worships anything but perfection, then it becomes still more imperfect.

"Separate from God there is no immortality. In His great goodness He gave unto man all power save creation and annihilation. These powers Himself controlleth. All is vacant where wisdom doth not fill.

"If man can receive direct counsel from the Most High by cultivating affinity for Him and His wisdom, why should he seek and obtain wisdom from those whose wisdom is at least imperfect?

"Didst thou depend upon any one or aught else save Him whom thou hopest to see, thou wouldst have to constantly change, and would have thy dependence ever varying.'

"D. N."

"In the demise of Charles Linton, Abington Monthly Meeting has lost one of its most valued members. For a number of years he has been its clerk, and was also the assistant clerk of our Quarterly Meeting. Not only was he by nature, but also by grace, highly gifted as a spiritual man, and was likewise a good business man, having sound practical judgment in the affairs of life.

"He was the author of three books, entitled 'The Healing of the Nations,' which were written when he was a young man, the first and second series of which have been published, the third being yet in manuscript. The first series had a very large edition, some two thousand five hundred copies having been sold. The second series was published with the view of its general circulation among the Society of Friends; but the expectation of its author was not realized, and, as a consequence, the family have a considerable number of this series still on hand at the present time. It is a book of three hundred and sixty-three pages, and is written in the form of apothegms, aphorisms, or sayings. It is not a book to be read as books are generally read; for, after reading but a few sentences, you want to lay it down, and to think over what you have

read. It is, in a word, a book calculated to promote thought, and its author believed himself inspired by the Holy Spirit when engaged in its production, the condition which he sought when so engaged being a prayerful and a quiet condition of spirit.

"His manuscripts, which are in the possession of his family, are very remarkable, and are now as when they were first written, without erasure, correction, or interlineation.

"Charles Linton lived very close to his ideal, which can be best designated by a citation from the title-page of the book above mentioned.

"There is a noble manhood which can mingle in every action of daily life and never be defiled. There is a guard which God doth place around the faithful stronger than steel and brighter than gold."

"I will close this tribute to the memory of our Friend by giving a citation from chapter xxii., 'Healing of the Nations,' second series.

"The child of God and the child of man dwell in the same house. The one subject unto the law, and the other above all law, a perfect child of freedom.

"They dwell together. They begin together. They can begin no other way, for this was God's good will towards them. He placed His son in flesh that flesh might teach it of those sufferings which all flesh is heir to. He allotted a time for the indwelling, and placed trials and temptations in the way that it might know the glory of goodness, the sweetness of overcoming.

"This is the experience of every son of God ever created. Therein is continual temptation, but temptation cannot prevail when the son of God doeth its duty. Now, this is to me rendered plain. I seem to see two children dwelling together. One pure and spotless, of high aspiration; the other partaking of beasts and animals of all descriptions. The one striveth to mount upward, the other sinketh downward. . . .

"Now, after dwelling thus together so long as the Father desires, the pure one seems to absorb the very life of the other, and yet lose none of its transparency, and finally there dwelleth but one in the house which is not of earth, and of the other is but a shell, which soon is lost in earth.

* * * * *

"This son is my highest self. My holy individuality, my knowledge of divinity, my conception of heavenly things. All have it. God favors no man."

TRANSLATION OF THE SCRIPTURES.

"FRIENDS EDITORS,—In the last issue of your paper (Sixth month 12) the following point is well taken in Scriptural lesson No. 24: 'In the further consideration of this lesson we will find instruction in the study of the expressions "the Son," "the Son of God," which so often occur in these discourses of Jesus as related by John,' etc. These differences are greater, however, in truth than is apparent even in the Revised Version, as the revisers, though fair in many things, yet in many others have

UNCERTAINTIES OF THE GREEK

shown that even they were not clear of the charge which Robert Barclay over two hundred years ago alleged against King James's translators. He said of them that they 'do not give us the genuine significance of the words, as they strain them to express that which comes nearest to that opinion or notion they have of the truth.'

"Now, in the lesson in view, in the text cited, John x. 36, it should read, 'Because I said I am *a* Son of God,' and not '*the* Son of God,' as in the text, and also in the lesson. A literal translation of the Greek would read thus: 'That thou blasphemest, because I said a son of the God I am,' the Greek word *Huos* meaning son, child, and this is in accord with the chapter under consideration as well as in the citation from Psalm lxxxii. 6, which reads, 'Ye are gods; and all of you are children of the Most High.' Jesus evidently was trying to inculcate the lesson that the true dignity of humanity is sonship. I quote again literally from the Greek text: 'I said, gods you are.' 'If then he called gods to whom the word of God came,' etc.

"In John xvii. 1, if the reader will compare the revised edition with the old one, he will perceive a difference, the text reading in the former 'that the Son may glorify thee,' which is different from the latter reading; and it is the reading from the Vatican manuscript as adopted by the revisers. And this distinction is preserved throughout the 'spiritual Gospel,' which is clearly a similitude, the distinction between the 'spirit' and the 'flesh' being preserved throughout; though translators and transcribers have often endeavored to mislead their readers.

"Now, in the best translations of the New Testament, the original word *Logos* is preserved, and John i. 1 we should read: 'In the beginning was the Logos, and the Logos was with God, and the Logos was God.' Upon this subject Dr. A. Clarke remarks, 'This term should be left untranslated, for the same reason why the names Jesus and Christ are left untranslated.' 'The epithet Logos,' says Dr. Clarke, 'which signifies a word spoken, speech, eloquence, doctrine, reason, or the faculty of reasoning, is very properly applied to Him.'

"In John xvi. 7, the contrast is obvious to all: 'It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you.' Again in John xiv. 9 is the same distinction.

"In respect to these things the clear-cut words of the ancient 'Fathers of the Church' are very suggestive. Says Origen in reference to the outward sense: 'There are things contained in them which are falsities.' And says St. Athanasius, 'Should we understand sacred writ according to the letter, we shall fall into the most enormous blasphemies.'

"D. N."

UNCERTAINTIES OF THE GREEK; CERTAINTIES OF THE SPIRIT.

.. ..

"FRIENDS EDITORS,—After the Tauchnitz edition of the New Testament was published under the editorship of C. Tischendorf, in 1870,

wherein was given the various readings from the three most celebrated ancient manuscripts of the Greek text, a revision of the authorized English version became immediately necessary; and in the same year the Convocation of Canterbury adopted a resolution 'that it is desirable that a revision of the Authorized Version of the Holy Scriptures be undertaken.' The subject had been mooted in 'The Church' for many years, as is pointed out by John Jackson in his 'Dissertation on the Christian Ministry.'

"Shortly before the present Revision was published, I was conversing with the late John J. White on the subject, and particularly as to the text Philippians ii. 6. He remarked that we as a society would be the gainers by the proposed revision; and that our views of 'the simplicity that is in Christ' would be vindicated. These were not his exact words, but it was the substance of them. I was explaining to him (and he was a man who knew that reason consisted in the perception of difference) the variety of translations which had been given to the above text, and of the probability that right reason would triumph in the controversy; and that a reading like the present one in the new version would be adopted by the revisers. The well-known reading in the old version has long been a stumbling-block to the honest inquirer, and reads as follows: 'Who, being in the form of God, thought it not robbery to be equal with God.'

"Commentators have often pointed out the dishonesty of this translation, and, in order to render clearer the great difficulty there is in the Greek, I will give some of the different renderings: The word *Harpagmon* is a word of very rare occurrence, and a great variety of translations have been given. The following will serve as examples:

"'Who . . . did not think it a matter to be earnestly desired.'—*Clarke*.

"'Did not earnestly effect.'—*Cyprian*.

"'Did not think of eagerly retaining.'—*Wakefield*.

"'Did not regard . . . as an object of solicitous desire.'—*Stuard*.

"'Thought not a thing to be seized.'—*Sharpe*.

"'Did not eagerly grasp.'—*Kneeland*.

"'Did not meditate a usurpation.'—*Turnbull*.

"The text as rendered in the Revision was the result of a compromise, and is thus: 'Counted it not a prize to be on an equality with God.'

"It was in reference to such things that Robert Barclay wrote two hundred years ago: 'All these things, and much more which might be alleged, put the minds even of the learned into infinite doubts, scruples, and inextricable difficulties.' Hence there is according to Benjamin Hallowell, 'A manifestation of the spirit of God graciously imparted to the soul of every rational, accountable being, which, if humbly and faithfully regarded and obeyed, will lead such soul into all truth necessary for its present well-being and its everlasting salvation.' Or again,

"THE SPIRITUAL GOSPEL"

to quote from Barclay, 'A Principal Guide (is given) which neither moths nor time can wear out, nor transcribers nor translators corrupt; which none are too young, none so illiterate, none in so remote a place, but they may come to be reached and rightly informed by it.'

"D. N."

"THE SPIRITUAL GOSPEL."

"WHEN our early Friends called the Fourth Gospel 'the Spiritual Gospel,' some of them being eminent scholars, they were no doubt aware that it was designated thus in ancient times by 'the Fathers.' In a standard biblical dictionary published by the American Tract Society, it is spoken of thus: 'it is a spiritual rather than a historical gospel;' and the eminent orthodox writer Luthardt says, 'One must make up his mind to take the Johannine question not as a historical question, but as a psychological one.' The tradition certified to by Clement of Alexandria was that John at the call of the Holy Ghost wrote the spiritual gospel. Bodily things, says Clement, had been made clear. 'Without a parable spake he not' is the key of knowledge. The disciple that Jesus loved was a follower of the blessed truth. Luthardt says, when speaking of the great liberty the evangelist took with history, 'We must acknowledge that in John we are indeed to refer the contents, but not the form of discourses, to Jesus himself.' Again he writes: 'The harmony of the picture of Jesus stood before him in the visions of his soul.'

"Perhaps no book ever written has caused more comment than the work of the fourth evangelist. Within the present generation more than fifty leading works have been published in regard to it. Harmonists in ancient and in modern times have had great difficulty, and have now generally arrived at the conclusion of the author of the above mentioned dictionary 'that it is a spiritual rather than a historical gospel.' I will mention a few of the historical difficulties: Jesus did not manifest his power at first at Capernaum, but at Cana; and according to the first three evangelists the immediate cause of hostilities against Jesus seems to have been 'the overthrowing of the tables of the money changers;'* but John, contrary to all this, places this event almost at the very opening of his ministry (John ii. 14); the evangelist being so intent and absorbed in his great theme—Christ within—that he was careless of mere historical accuracy, and so has narrated in his account and recital of the doings of the Spirit: 'But thus spake he of the Spirit' (John vii. 39); that he placed these doings and sayings, of which he has written, even subsequent to the records of the other evangelists. He was writing of philosophy, and not history; as Keim and other orthodox authorities have well said: 'The Fourth Gospel gives a religious philosophy only a historical dress.' If such commentators as Doddridge had understood this, their wonder

* See Note B. The doings of the Spirit are denoted by the Fourth Gospel, and, in order to understand its writer, we must not seek to know Christ after the flesh.

need not have been so much excited at the entire silence of Josephus and other Jewish historians in respect to the pool of Bethesda, or of such metonymies as are given in the last verse of the Gospel, wherein it is said: 'I suppose that even the world itself would not contain the books that should be written.' Or as we read in John x. 8, 'All that came before me are thieves and robbers.' Such sayings have given commentators a world of trouble. And it so happens here that the Greek word *ponta* cannot be strained so as to mean *many*, or anything else than '*all*.' And this fact has made commentators very unhappy; and one of them writes thus: 'Our Saviour cannot here mean Moses and the prophets who were commissioned to speak in the name of Jehovah,' etc.

"Now the solution of this is very plain if we look to the 'door of the sheep,' 'for whoso doeth the will of God he shall know of the doctrine'—*i.e.*, of the Spirit. He will know that all right beginnings are in and of the Spirit; and knowing of the Eternal Spirit, he knows that 'When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice.'

"Verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber.'

"In the evangelist's work he calls this door by many names; he calls it 'Jesus,' 'the Spirit of truth,' 'the Son,' and by many other names. As in the Book of Wisdom it is spoken of thus: 'For wisdom is more moving than any motion. She passeth and goeth through all things by reason of her pureness. For she is the breath of the power of God, and a pure influence flowing from the glory of the Almighty; therefore can no defiled thing fall into her.'

"D. N."

"ABINGTON, 11 mo. 26, 1886.

"DEAR ANNIE PACKER,—I have frequently remembered thee, since we met at Salem last spring, with much interest and affection, and thou art no doubt now at thy home in the enjoyment of that peace which is the reward of that condition of receptivity wherein we are prepared to receive the heavenly influx of divine light and love.

"When the revised edition of the New Testament was issued, I looked first to see whether the revisers had been honest enough to render the true titles to the 'Gospels,' and, secondly, I turned to Revelation iii. 20, to see whether they had given the translation as it is found in one of the oldest MSS., the Sinaitic, which the translators consider so authoritative, but found, to my disappointment, that they had disregarded it.

"According to this document, the texts should read thus, 'Behold, I stand at the door, and knock: if any man hear my voice, I will *both open the door* and come in and sup with him, and he with me.' And this reading agrees with the context in verse 7 in the same chapter; and agrees, also, with our own living experience. It reads thus, 'He that

“ THE CREED ”

hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth.’

“ Pope, when he penned ‘the Universal prayer,’ was truly inspired; the fifth verse being especially clear and sound.

“ ‘What blessings Thy free bounty gives
Let me not cast away;
For God is paid when man receives,
To enjoy is to obey.’

“ The minute I had with me when at Salem I have also returned to our Monthly Meeting. I visited many meetings in Pennsylvania and Maryland.

“ Yesterday I attended Bucks Quarterly Meeting, which was quite large, notwithstanding the rain. I dined at John Wildman’s, and we had the pleasure of the company of Elisha Bassett and wife. I have often remembered the remarks when we were together at their pleasant home at Salem, and was much pleased that thee spoke out so openly in respect to the article in our discipline called ‘The Creed,’ page 100. As thou expressed, it is indeed a matter of regret that this stumbling-block of offence should be there. Lucretia Mott told me that Emmer Kimber told her that Jonathan Evans was instrumental in its insertion from an extract of a London epistle somewhat about the year 1784.

“ If thee will refer to the margin, page 200 of the revised New Testament, thee will read in a foot-note, viz., ‘Some ancient authorities read the birth of *the Christ* was on this wise, etc.’ And doubtless herein was the original metonymical and parabolic sense which was so eminently the style of expression among the authors of that day. The writer in Luke speaks of ‘the holy thing which is to be born shall be called the Son of God.’

“ Luke ii. 33, in the revised edition, reads, ‘And his father and his mother,’ etc., instead of ‘Joseph and his mother’; verse 41, reading ‘his parents.’ The revisers tell us in their ‘Companion,’* the substitution (in the old version) was made in the presumed interest of a very vital doctrine, that of the miraculous conception. Now this doctrine was not alluded to by any writer for more than one hundred years after Jesus. Paul says that ‘he (Jesus) was born of the seed of David, after the flesh,’ and both the genealogies point to Joseph as his father; and in the Fourth Gospel he is distinctly recognized as ‘Jesus of Nazareth, the son of Joseph.’ From this it is evident that what is written in Matthew and Luke was intended to convey in the language of metonymy and parable *an idea* of that birth which is indeed Holy! Holy! A generation and genesis which knoweth not man, ‘born not of blood, nor of the

* Page 14, Companion to the Revised Edition of the English New Testament.

will of the flesh, nor of the will of man, but of God.' And when we experience this birth, we indeed possess and obtain the key of knowledge. Upon this subject says Martin Luther, 'Every Christian may enjoy this birth of Christ not less than if he also, like Jesus, were born bodily of the Virgin Mary. Whoso disbelieves or doubts this,' he says, 'is no Christian.'

"I send by this mail a copy of a little book which I published sixteen years ago, which in the main is sustained and vindicated by the most eminent 'Church authorities.' We live now in a day in which it is becoming fashionable for so-called 'divines' to tell the truth concerning the Scriptures. Notably is this with the new Encyclopædia (Britannica) in the articles entitled 'Jesus,' 'Paul,' 'Gospels,' 'Bible,' etc., all written by eminent evangelical authorities.

"What I desire is a right knowledge and understanding of the Bible, so that we may be kept out of all deficiency and all excess, and I do most heartily rejoice that thou art not a rejecter of knowledge, and that the language of old is therefore not applicable to thee, viz., 'He that rejecteth knowledge, him will I reject; he shall be no priest of mine.'

"Thy affectionate friend,

"DAVID NEWPORT."

"ABINGTON, 12 MO. 2, 1886.

"MY DEAR FRIEND,—It was refreshing to hear from thee, particularly as I am in a measure confined to the house with sciatica; and it was a matter of rejoicing to likewise hear that you were so highly favored with the baptism of the Divine Spirit at your late Yearly Meeting. All that is needful in order to experience this heavenly consolation is the condition of receptivity, for man is not a giver or dispenser of good; he is a finite being, and is continually subject, therefore, to be drawn aside and enticed by strong delusions. And the greatest of these is that he is a *good* in and of himself, for the reason that when he becomes possessed of this idea, then as a matter of course herein he comes to look unto man as the dispenser of light and of life,—if not in the present tense, then retrospectively; and right naturally here he soon begins to speak of 'holy men,' 'holy books,' 'holy water,' etc.

"Daniel H. Griffin, in testimony last fall at our meeting, spoke of the All-Wise as having done all that He could do for man in the creation; now that had likewise thus been opened to me, but I never felt a freedom clearly to express myself plainly, 'for fear,' I suppose, 'of the Jews.'

"Clearly, we cannot limit God except by His own nature. It is clear that there cannot be but one infinite space and but one infinite power, and yet, in saying this, we express just what friend Griffin expressed. This being true, then of necessity man is a finite being, 'modelled after,' as Socrates taught, 'the eternal idea of the good, the true, and the beautiful;' or, as it is written in Genesis v. 1, 'In the day that God

THE CENTRE

created man, in the likeness of God made he him.' And herein all the philosophy of religion centres; as Jesus taught, 'there is none good but one, that is God;' or, as it is written in Revelation xv. 4, 'Thou only art holy.' And I was indeed glad for what thou said on this subject at our last Yearly Meeting. In the Hebrew language the equivalent word for holy is one of the names of Deity, Isaiah lvii. 15.

" 'Thou art the source and centre of all minds,
Their only source of rest,
From Thee departing we are lost.'

" Herein thou and I, as witnesses of God, have no choice; we must call men to Him as the centre and source of all good. Even though the exoteric may say to the seers, 'See not,' and to the prophets, 'Prophecy not right things; speak unto us smooth things,' yet we must declare what is given us to declare in the spirit of love, and under the sense of the burden and pressure of our finitude.

" Separate from the CENTRE, I would be led into strong delusions; would be led to transpose the living truth into a lie; and what is true of me and of thee, also, herein, is likewise true of the whole human family. Clearly did Isaiah see this. 'Yea,' says he, 'they have chosen their own ways, and their soul delighteth in their abominations.' He saw that 'delusions' would necessarily come upon them, 'because when I called, none did answer; when I spake, they did not hear; but they did evil before my eyes, and chose that in which I delighted not.'

" I have spoken, my dear friend, of what thou well knowest, and that we may be preserved herein in the Spirit of love and of a sound mind is the desire of thy

"Affectionate friend,

" DAVID NEWPORT."

" EVERGREEN, 12 mo. 30, 1886.

" MY DEAR FRIEND,—Certainly it is truth, as I said at thy house the other day, and again repeat, that thy agnostic views cannot interrupt our friendly intercourse. I have many agnostic friends whom I very highly esteem. Agnosticism is no new thing, and many recent scientists have observed that the process of tentation is applied in the production of natural things, and it is also applied to man. We must all go into the wilderness, as Jesus did, 'to be tempted [tried] by the devil.' Strange as it may seem, the Infinite tries the finite; we must be proven. I explained to thee, the other day, a little of what I know of the wilderness condition. In that ever-to-be-remembered six weeks of the most intense suffering, the Infinite was revealed to me by absolute knowledge, by experience, and by feeling to such a degree and certainty that doubt of Him is simply an impossibility. I thought that I knew Him before this painful experience. I certainly did not desire to go down into suffering; but I have rejoiced more over this period of temptation, this leading of the

Spirit, this baptism into the doubts and the unbelief of the age in which we live, than in any blessing that I ever received.

"And this is an additional bond which unites us together. In all my experience, I never had a clear, unquestioned, and actual visitation of but two incorporeal finite spirits whom I had known ere they passed from earth to heaven. One of these was from the spirit of my dear mother, the other being from the spirit of thy angel grandchild.

"The first manifestation was exceedingly clear on two different occasions. In one of which a former conversation which we had on the subject of the enigmatic nature of the fourth gospel was alluded to thus: 'It is a similitude, and its author never intended it but as such.' This was the exact language, and thee will agree with me that it was a very sensible and truthful view. It was new to me, and cleared up all doubt on a subject on which I had expended considerable thought and study.

"And in regard to your wonderful child,—for all who knew her must regard her as such,—the manifestation was wonderfully encouraging. So clear was it, that scarcely a day passes that I do not think of it. Her nature as manifested to me was of such angelic brightness and beauty, so superior even in her heavenly home. Her concern seemed to be—though nothing disturbed her peace—love to you all in your beautiful home. Love to father, mother, and sister, and to grandfather and to grandmother.

"Two years have passed since this angelic visitation to my consciousness; it brought a brightness to my mind which still lingers with me as a beatification. And I can say with truthfulness that the companionship of her spirit is even with me now. Thee will remember that I alluded to it on the occasion of our visit to those poor women in the prison.

"I spoke to thy H. of this, just a little, and she seemed to believe it in her large heart; and it is impossible to conceive of a consciousness so heavenly and so beautiful as that child's as having passed into unconsciousness. It is a thing incredible, most monstrous, and shocking; and it is contrary to the universal voice of the human heart.

"The first time I ever saw the child, I felt the incomparable beauty of her nature. Clearly she was not born to tarry long on the earth. I had a sister who died thus young who was much like her. Such spirits there are,—

"Like thoughts whose very sweetness yieldeth proof
That they were born for immortality.'

"When our souls cease to be wandering spirits, when the finite finds its centre in the Infinite, when we become converted to God and to the Word of His grace, then, and only then, our consciousness is upon the line of its development and increase. We have by our nature (finitude) a faculty of cognition which ordinarily divides, unites, compares, and forms ideas. This faculty is objective. We also have a capacity which

SHIBBOLETH AND SIBBOLETH

is capable, through increase and development, of becoming a consciousness. George Fox called this, in its latent power and condition, 'the Seed.' And this endowment, even in its latent state, has the power of internal sensation; it is entirely subjective, either as a seed or as a development. George Fox called it the Inward Light, for by its illuminating capacity we have the power of perceiving spiritual objects when presented by and through a proper medium. Without minding this Light and adhering to this Centre, every soul is a wandering soul; but the instant such soul asks, seeks, and knocks, subjectively, that moment it turns towards its true centre, and allows, by its own volition, the beams of Divine Light to shine upon it; thus, and thus alone, it becomes an enlightened spirit. And this is no new natural capacity added, but it is the soul's own normal power quickened with life and brought into the line of eternal development.

"This NEW LIFE has been called by many different names, and largely because of the feebleness and inadequacy of human speech; and hence a various language has been employed in its expression. And the cause of much bigotry is in seeking to limit the soul's mode of expression.

" 'In even savage bosoms
There are longings, yearnings, strivings
For the good they comprehend not;
That the feeble hands and helpless,
Groping blindly in the darkness,
Touch God's right hand in that darkness
And are lifted up and strengthened.'

"We are all prone to have our *shibboleth* and our *sibboleth*; and at a recent funeral in our neighborhood I stated that all the differences and disputes between men on the subject of religion were only as the difference is between these words. For after all, 'but one thing is needful,' and this is that the sense of dependence which all mankind feel may find its true object! This is our heritage, and should be our greatest joy! Phenomenon we know at least in part, and because there is phenomenon there likewise must be a noumenon. The universe is infinitely intelligible, and it must also be infinitely intelligent, but only as just above classified and denoted. We exist amidst an infinite organism; in it there is an infinite universe, and in it there is disappearance and reappearance, denoted in the stars and upon the earth. Continuity is the law! How wonderful it all is, and how passing wonder He who made them such!

" 'I see Thee in Thy works,
I meet Thee in my heart.'

"Thy affectionate friend,
"DAVID NEWPORT."

To T. E. LONGSHORE.

ELISHA BATES AND THE WESTERN "ORTHODOX"
FRIENDS.

"EDITORS INTELLIGENCER AND JOURNAL,—Judging from the changes which our Western 'Orthodox' Friends are making, the views of Elisha Bates seem to survive and assert themselves in a remarkable manner. It was he who in the controversies of 1827 was the most conspicuous opponent in Ohio of Elias Hicks, and may be said to have led the movement by which the Orthodox became a separate body in that section. Yet he did not long remain with them, being testified against by his own Monthly Meeting, and disowned. After his disownment he published, in 1837, his book, a somewhat well-known controversial work entitled 'An Examination,' in which, in order to sustain himself in the changes which he had advocated, he undertakes to prove that the early Friends were 'Hicksites.' He quotes from them freely, and the views of Robert Barclay, William Penn, Samuel Fisher, and Isaac Penington are especially obnoxious to him. The distinction which they made between the body of the man Jesus and the Christ of God he severely anathematizes, and declares that 'the Hicksites have the fairest claims to the character of the early Quakers'—an averment which it might seem the advocates of the present innovations, such as David B. Updegraff, had come to believe true. He charges that the early Friends all held with William Penn, who said: 'But that the outward person which suffered was properly the Son of God we utterly deny,' and he (E. B.) ridicules what Barclay says concerning the Vehiculum Dei, calling attention to the identity of the language of Elias Hicks and Penington. From the latter's works he quotes largely, and strongly denounces as 'Hicksite' this among other expressions, viz.: 'This we certainly know, and can never call the bodily garment Christ, but that which appeared and dwelt in that body.' He makes numerous and copious extracts from the writings of other early Friends to show that this view of the Christ was the thought which prevailed among them.

"Stating his own position, as opposed to those who had disowned him, he says: 'After the Separation [from the 'Hicksite' body, so called], I continued to preach the same doctrine which I maintained in that controversy.' But the Ohio 'Orthodox Friends' seem to have then become tired of his repetitions, and to have especially observed and condemned his denunciation of the doctrine of 'a universal saving light.' And he notes that on the occasion of his second visit to England, at a large meeting at Newington, 'an individual in the youths' gallery made a violent objection' to his preaching, exclaiming 'that they had heard much of an outward Christ, but nothing of the Christ within, the Hope of glory.'

"He was baptized, he says, in 1836, at Homerton, near London, and soon after his return to Ohio he was disowned.

"The chief cause of difficulty between E. Bates and his Ohio friends seems to have been what he calls 'A Rule.' He maintained, with the

ELISHA BATES

'Beacon' party in England, that 'the Holy Spirit cannot in any proper sense be denominated a Rule,' and contends that the Bible is *the rule*. He, soon after 1827, began to speak freely of there being, as he conceived, 'Hicksism' still among the Orthodox, and was much shocked at a prayer which was delivered in a meeting of ministers and elders, that 'that book called the Bible might not be made an idol.'

"Fifty years have passed away, and lo!

"'Ev'n in his ashes live their wonted fires.'

"Certain it is that the influence of men's lives survives them, and the tendency to Batesism is still at work. Palpable evidence of it we have in the baptism of those twenty 'Friends' at Alum Creek. And the manner in which those people speak of our early Friends as having set aside the Scriptures is all a piece of the same garment. They are of the same thought as Elisha Bates in reference to our ancient worthies, as witness the manner of his criticisms of Samuel Fisher. He especially attacked the following passage from S. F.'s works (p. 397): 'Shall we think, because J. O. thinks so strangely, that so corruptible and so corrupted a stream as the letter now is, since vitiated and interpolated, can be judged a fit measure to judge the Fountain by (*i.e.*, The Light, Word, and Spirit it came from), and a fit measure to correct and examine and determine those originals by?'

"E. Bates further quotes from Samuel Fisher's work, p. 494: 'When synods and councils, doting doctors, infatuated ghostly fathers, and such as admire their persons, as they did the persons of the apostles and primitive disciples, began to bundle together what they could get out of the writings of such as were coetaneous with Christ and the apostles, and without any order from either Christ or the apostles to canonize what in their conceits might be useful to others, as they had found them, 'tis like themselves, into a rule or canon, and stated them into a common standard for all to have their sole recourse to in soul cases and matters of Christian faith and holy life, and to run a-whoring after some remnant of writings that dropped from them in the whole world now called Christendom, instead of an apostolic spouse of Christ, as Christians were at first, presented a chaste virgin to himself by them, there stands up an apostolic strumpet that had the letter and good words written there,' etc.

"Elisha Bates quotes largely from the writings of early Friends to show 'that the doctrine was,' as he says, 'as arising from inward revelation to them, and not from the Scriptures, but merely corroborated by the Scriptures.' In other words, they tested the apostolic usage upon the subject of baptism, and women's preaching, by trial and proof, by utility! Are these usages intellectually serious? and not being such, they condemned them. In the Scriptures they found the non-use of ordinance thus justified in the plainest manner.

"Our author also speaks very disparagingly of some of the senti-

ments in George Fox's 'Journal,' not only of his published, but also of his unpublished manuscripts, which he had access to when in England. He quotes from 'Journal,' p. 109, vol. i., and speaks of it as a piece of the same thought which Thomas Ellwood suppressed, and which George Fox intended for publication, as, for instance, the letters of his wife and her son which had been retained for many years, and copied in his own hand ready for publication. 'Why,' says E. B., 'the case of George Fox and his friends was of the same character with that of Naylor and his deluded followers.'

"Unquestionably the primal thought of Quakerism is God in man. Not only was He in Jesus, but He was also in George Fox and in James Naylor. It is true, just as Fox declares in his 'Journal,' as above denoted, p. 109. Yes, true it is, notwithstanding E. B. so strongly reprobates it. Such literal souls cannot see the living truth as Fox saw it when he wrote: 'Moreover the Lord God let me see, when I was brought up into His image in righteousness and holiness, and into the paradise of God, the state, how Adam was made a living soul; and also the stature of Christ, the mystery that had been hid from ages and generations, which things are hard to be uttered, and cannot be borne by many.' Why, in the new version of the Old Testament it is written, Psalm viii. 5, 'that man was made but little lower than God,' 'which exactly conforms,' say the revisers, 'to the Hebrew.' The Authorized Version's 'lower than the angels' was taken from the LXX. (who were copied from the Vulgate), whose words are quoted in the epistle to the Hebrews (ii. 7), where they fully answer the needs of the writer's argument.

"God did the best He could for man when He thus made him but little lower than Himself, or, as the poet whom Paul quoted at Athens says,

" 'For we are Thy offspring, and we alone of all
That live and creep on the earth have powers of imitative speech.'

"Or as a greater than Cleanthes has it: 'What a piece of work is a man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god!'

"The reader will remember that Samuel Fisher was one of the most distinguished of our early Friends. He was also a Hebrew and Greek scholar. He 'sealed his testimony with his blood,' dying in a prison's cell.

"D. N."

"EVERGREEN, I mo. 26, 1887.

"MY DEAR FRIEND,—I have not acknowledged thy favor of the 13th inst., as I should have done, as I had expected e'er this to have seen thee, but have been kept at home mainly. Did have some drawing to attend

MYTHOLOGY

the Quarterly Meeting at New York to-day, but have given out. Last First-day I attended Horsham Meeting, and, as notice had been given, there was quite a congregation present. E. spoke first on the subject of divine worship, and I followed him in a somewhat extended communication upon the subject of the knowledge of God. E. says that there was an 'unbeliever' present (what the term may mean I leave), but will attempt rendering thee a sketch of what I treated upon as being germane to the theme alluded to in thy letter.

"I stated that the knowledge of God was like, and at the same time unlike, all other kinds of knowledge in that He had placed Himself in the category of things known, and was herein known by Himself, and not by another, as all things are each known by themselves and not by something else. Secondly, I stated that the knowledge of God was different from all other forms of knowledge, in that it was not realized apart from the conception, birth, and development in itself and of itself. I used as illustration an extensive house which I visited last summer, that I could open all the doors and enter every room in the house by my own volition, and thus become acquainted with the building by sensation, as a thing made by the device of man; but in regard to the knowledge of the Eternal, I could only ask, seek, and knock, taking the sense of dependence, which is absolutely induced, as the stand-point; that we could only herein, by taking this as an object, find the true subject. I alluded to this as the Socratic mode of rendering unto Cæsar the things which are Cæsar's, and unto God the things which are God's.

"I spoke of knowledge by the five senses, and of knowledge by the Ego, or by the understanding. Now my senses are the servants of my understanding, and not my masters, as thou sayest. I render unto them their due; but life is not linked in the concatenation of sense; and I thus alluded to life; and herein I suppose is the point of our departure, judging from thy last letter. And the question arises, What is life? Thou and I have read no doubt many definitions of learned men in answer to this query. On the occasion above alluded to, I spoke of God's two witnesses. First, the spirit of man, and, second, of His works, which are His types in the world about us and above us. His highest type and witness, however, being the spirit and life of man; hence life is spirit, and in man conscious spirit. Herein being our likeness to Deity.

" 'Lives though all life extends through extent,
Spreads undivided, operates unspent.' "

"I am, as thou knowest, a spiritualist in contradistinction to a materialist or a mythologist. I do not go to men's types for spiritual information. What religion I have comes from WITHIN. Mythology comes wholly from without, as see Max Müller, 'Mythology,' p. 294. You

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agnostics, or whatever you may denote yourselves, are in a state of mixture. Thou and I agree, as I understand it, as to many negations, but when we come to affirmation, there is the line of our departure. I affirm, as did Benjamin Franklin, that we are spirits, and that we are endowed with spiritual perceptions. Thus thou affirmest in thy letter that man is a mere sensuous being, and instance a child as without consciousness; but I know that the child has an existence in the germ, which proves that an agnostic has an unrealized existence also. Now, man is more certain of his consciousness than he is of aught else. 'Have I been so long with you, and dost thou not know me, Philip?' Jesus here alluding to 'the spirit of man, which is the light of Jehovah.' I speak thus of man's types, but hold them as naught unless they can be realized, just as we can realize the truth in Euclid concerning the triangle. Authority becomes subservient to truth only when it becomes the servant and type of truth. I use men's types only as such.

"Thee knows as well as I that all the great forces of nature are invisible; life and gravitation, and all the molecular activities, are all invisible to our five senses. The *How* of God's types are all incomprehensible in their ultimate, whereas the *Why* is often plainly seen. The business and work of our life is to rise from the visible to the invisible; as witness the law wherein is the conversion of the unknown unto the known. From what we observe by sensuous perception, we must rise to what we know by the understanding and the reason.

"Thy affectionate friend,

"DAVID NEWPORT."

"ABINGTON, 3 mo. 3, 1887.

"DEAR FRIEND:—Man was made upright and endowed by the Infinite Mind with a capacity of becoming acquainted with Him, and of being at peace, of having rest instead of perturbation and disquietude of spirit. It is also true, as the apostle has said, 'An animal man [psuchikos] knoweth not the things of God, neither can he know them, because they are spiritually disowned.'

"The seed or germ of divine life is naturally quickened and made alive to God, but in quite early life we can, through passion, ignorance, or bad training, 'quench' this inward and divine life. I speak of what I know. Then comes the animal man, and he seeks out 'many inventions.' This constitutes the fall, and the spirit and mind of man become a wandering spirit, and loving the material so exclusively, 'he loseth his life.' The germ of divine life not having been quickened and developed, it pines and sickens for want of its native air in which it was designed to live, and for which it was designed to enjoy, 'for to be carnally minded is death.' The germ must be quickened, the religious consciousness must be exercised and developed, else it loses its true object and right direction, which is always towards its centre and its source.

SCIENCE OF PHILOSOPHY

"I have thus given my philosophy in brief, and the question arises, Is it true? I reply that it is true to my own experience; but is it a universal truth, a philosophy? The old ground of faith (Authority) is given up, and the new ground of faith (Verification) has not yet taken its place, and the consequence is there are, as in the time of Jesus, many 'Lo heres and lo theres,' and what we now want is knowledge. 'My people are perishing for lack of knowledge.' And the question here is germane, 'What do we know?' Why, we certainly know the difference between the inorganic and the organic world; for we know that the word biogenesis has been coined to represent that knowledge. Spontaneous generation having been given up in the light of the Law, 'No life without antecedent life.' After a great controversy so much is now settled and definitely known. Man as an animal possesses much more life than the life below him; he is a noble animal of exalted powers and endowments, very wonderful, indeed. His adjustments and environments and correspondences are very diversified. Even in the condition which Jesus and Paul called 'Death,' that is, death to his superior adjustments and environments, his superiority, eminence, and genius are very great. But I hold with these distinguished men that 'the Spirit giveth life, the flesh profiteth nothing.'

"Let us, however, keep to Science, as she is thy goddess; and herein Herbert Spencer, the great high-priest thereof, says that to the man of science, 'amid the mysteries which become the more mysterious the more they are thought about, there will remain the one absolute certainty, that he is ever in the presence of an Infinite and Eternal Energy, from which all things proceed.'

"We now know that the organic world is no mere development from the inorganic world, and also that the spiritual world is no mere development from the natural world, and thy 'negationism,' as thou terms it, will avail thee nothing here, as biogenesis is now accepted by all scientific authority. The broad and definite line in Nature is established, and biogenesis is the law of the Almighty. It was His prerogative to say to the natural world, 'Let there be life, and life was born into the world.' And just so is it His prerogative to-day to say to the human soul, 'Let there be life,' and life is born into that soul immediately and directly; and, furthermore, the man into whose soul divine life is created knows it, and knows that it is 'from above;' that it is from the same Infinite and Eternal Energy and mystery which moves the planets, and holds the spheres in their places. And herein I, with Hegel, disregard the distinction between finite thought and Infinite thought, and hold that the latter creates, while the former finds, its object. So I know that thy assertion, 'That the finite and the Infinite are so opposite and incommunicable in their attributes that it would be impossible for the finite to ever understand a message or purpose of the Infinite,' is incorrect. William Penn would call thy view 'a great impertinence.' It certainly is contrary to the voice of enlightened reason; and herein I will quote

from Herbert Spencer's 'First Principles,' he often speaking of 'the unknowable causing a peculiar intuition in the mind of man, he receiving it.' He goes on to say, 'And in a higher sense the adherent of the universal religion may himself admit their title to a place in his nature. To use the words of a great philosopher, he, like every other man, may consider himself as one of the myriad agencies through which the Unknown Cause works; he, too, may feel that when the Unknown Cause produces in him a certain belief, he is authorized to profess and act out that belief.' I quote from Spencer thus because those of thy school rate him so very high as a philosopher. Frederick Harrison acknowledges him as the only man of this generation to whom such a title can of right be awarded.

"To my mind, it is clear that the man who does not find his adjustments and environment in the spiritual life, 'loses his life, even though he may gain a world of wealth, of intelligence, and of culture,' that without that blessed Aconian life such a man, though a noble being and of ethical correctness, is yet but a very superior animal, because he 'knoweth not the things of the Spirit of God,' 'the carnal mind being at enmity with God.'

"No doubt thou wilt say that I am dealing in 'authority.' So let us turn to Science again, and inquire of her what she knows, and she will say that she knows of the inorganic and of the organic kingdom, and of the reign of mystery; for the scientist tells us the more that the latter is thought about the more mysterious it remains; and yet he feels compelled to think, writes Herbert Spencer, that 'there must be an explanation;' and this distinguished man gives this as a partial explanation, that he, the scientist, is ever in the presence of an Infinite and Eternal Energy from which all things proceed. And, further, with crushing irony, he writes, 'To say that, because the Infinite Energy from which all things proceed cannot in any way be brought within the limits of human consciousness, it therefore approaches a nonentity, seems to me like one who says of a vast number that, because it passes all possibility of enumeration, it is like nothing, which is innumerable.' I know that a portion of the above citation seems like supporting thy position, but Spencer further says that 'There must ever survive those which are appreciable to the consciousness of a mystery which can never be fathomed, and a power that is omnipresent.' He speaks as a man of science, to men of science, of what science knows. And he also thinks 'that there must be an explanation' to this most wonderful mystery; but the mystery is a reality, for, says he, 'an indestructible consciousness of a reality lies at the very basis of our intelligence.' And this reality supplements and complements the material man with additional life, the term Life being but a relative term, as an animal has more life than a tree, and a man more life than an animal. The mystery simply becomes transformed into a reality with an explanation, and with it the material man becomes transformed into the spiritual man; he is converted, re-

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generated, 'born again;' new LIFE has been conferred. The mystery still remains, and the reality also. He knows not whence it cometh or whither it goeth; but in the process of scientific verification he knows that he had gained 'Life more abundantly.' A new life has been added to his old life. Paul calls this, with the vocabulary which he had at his command, 'Christ within, the hope of glory.' It has been called by many names, for it is a reality, a real possession, and has been, and is being, continually known to all of God's obedient and dedicated children as His power, and His gift to them: 'The secret which was concealed from ages and from generations, but now made manifest to his saints, whom God wished to make known what is the glorious wealth of this mystery among the nations; which is Christ in you, the hope of glory; whom we announce, admonishing every man with all wisdom, that we may present every man perfect in Christ; for which I labor, ardently contending according to that energy of His which operates in me with Power.'

"Man has clearly a twofold nature, and I again quote from Spencer: 'Unlike the ordinary consciousness,' says he, 'the religious consciousness is concerned with that which lies beyond the sphere of science.' And the religious consciousness relates to the things of non-self-dependence. This was beautifully expressed by one of old, 'As the hart thirsteth after the water-brook, so doth my soul, O God, thirst after Thee.' That is 'the one thing needful' on the divine side of our nature next to the Eternal, wherein there is a sense of dependence, absolutely induced, of trust in Him; and in this there has been no improvement since we know aught concerning man. Upon a papyrus roll found in an ancient tomb in Egypt, supposed to be the oldest writing in the world, 2000 B.C., we read: 'What we say in secret is known to Him who made our interior nature. He who made us is present with us, though we are alone.' Our religious consciousness needs but 'one thing,' as it is of the nature of One, for in its right direction, subject and object harmonize perfectly in One. On the other side of man's nature, he needs 'many things,'—much instruction, much knowledge, and mutual edification in the harmony and sociology of our common humanity. We have undoubtedly an interior and an exterior nature, and these should blend and harmonize together as truth and beauty. They should dwell thus, and be perfected, each finding its true complement in the other.

"Very truly,

"DAVID NEWPORT."

SCIENCE AND RELIGION.

"EDITORS INTELLIGENCER AND JOURNAL,—The letter below was written in reply to one which I received from a friend, who seems to be somewhat in the wilderness of thought and feeling, and I thought that I would publish it in that it may possibly give information to some as to a more enlightened sense of the relationship of science and religion.

"D. N."

"Man finds himself 'ever in the presence of an Infinite and Eternal Energy, from which all things proceed,' says Herbert Spencer. He also tells us that 'amid the mysteries which become the more mysterious the more they are thought about' there will remain what he calls 'the absolute certainty' mentioned above, which I again repeat,—that he (man) is 'ever in the presence of an Infinite and Eternal Energy, from which all things proceed!'

"And as I think that I have heard thee intimate that Spencer has changed in view, I will quote the following from 'First Principles,' second edition, 34, p. 123: 'Moreover, as the religious sentiment in the mind perceives its object, the Ultimate Being, so that Being is conceived as making itself known to the mind of man through the religious sentiment. A reciprocal relation is thus established, the Unknowable causing a peculiar intuition, the mind of man receiving it. We need not discard such feelings as idle delusions.' Furthermore, in speaking on the same theme, he says: 'The sense of an intuitional perception of that object, the sense of undefinable similarity thereto, the sense of inspiration and guidance thereby, are included under and rendered intelligible by the actual identity of their ultimate natures of the subject and object of religious feelings.'

"Herbert Spencer has been greatly misrepresented and misunderstood, not only by religious, but also by irreligious people, just as Darwin has also been greatly misunderstood, for by accurate definition Darwinism is not a theory of the Origin of Species at all, but is only an attempt at designating the causes which may lead to the relative success or failure of such varieties and forms as may come into existence. He says that he 'plainly acknowledges' our 'ignorance of the cause of each particular variation.' Again, 'our ignorance of the laws of variation is profound.' And again he says, 'I believe in no law of necessary development.'

"Natural selection can originate nothing; it is only a theory in regard to how certain forms survive or perish in the world; and this Darwin's able coadjutor, W. Wallace, confesses, and says that all such theories are, and can only be, 'simply questions of how the Creator worked.' Darwinism simply accounts, so far as it goes, for the success and establishment and variety of certain forms after they have been called into existence! As a theory it is also strictly utilitarian, and as a 'law' its range is very limited; for instance, he denies that beauty for its own sake can be an object or end in organic forms. He says, 'This doctrine, if true, would be absolutely fatal to my theory.' The Duke of Argyll, in his 'Reign of Law,' shows how Darwin forgets himself when he undertakes to affirm his theory as a universal process in nature, and not a mere 'struggle for existence' in particular organisms. 'It does not account for the preservation of only a certain number.' As a theory it is very incomplete. In fact, science can only observe the types of the Infinite and Eternal Mind,—can only form some idea of the why and wherefore of things; but as to the 'how' of things, to quote Herbert Spencer

HERBERT SPENCER

again, all such attempts 'show the imbecility of human intelligence when brought to bear on the ultimate question.' The writings of this distinguished man show—especially his later works—that science and religion should, as Jethro and Moses, unite and agree: 'And Moses went out to meet his father-in-law, and did obeisance, and kissed him; and they asked each other of their welfare; and they came into the tent.'

"The agnosticism of Herbert Spencer is very different from that of the smatterers in neoscience, or 'science falsely so called.' And when he speaks of Deity as 'Unknowable,' he is speaking strictly within the terms of human limitation and finitude. 'Phenomenon without noumenon,' he says, 'is unthinkable; and yet noumenon cannot be thought of in the true sense of thinking. We are at once obliged to be conscious of a reality behind appearances, and yet can neither bring this consciousness of reality into any shape, nor bring into any shape its connection with appearance. The forms of our thought, moulded on experience of phenomena, as well as the connotations of our words formed to express relations of phenomena, involve us in contradictions when we try to think of that which is beyond phenomena; and yet the existence of that which is beyond phenomena is a necessary datum alike of our thoughts and our words.'

"In other language, Spencer here says that existence, motion, and life are always present in thought and speech. We know that phenomena are self-acting and automatic within limitations, and we are obliged to be conscious of a reality behind nature. We 'cannot find Him out to perfection,' that is, we cannot bring the Absolute within the sphere of relative thought, because of our finite faculties.

"Spencer holds that Deity postulates Himself in the human mind as non-relative,—as existence itself! We know Him, therefore, by consciousness, and not by attempting to prove His existence by ratiocination. To explain more fully, when we Friends meet for His worship, we do not meet to speculate or dispute concerning His mode of existence, or even to think concerning Him in the sphere of relative thought, but to worship Him in that 'He is'—and that He operates!

"'A brute,' says Spencer, 'thinks only of things which can be touched, seen, heard, tasted, etc.; and the like is true of the untaught child and the deaf-mute and the lowest savage.' Unlike the ordinary consciousness, the religious consciousness, he further says, 'is concerned with that which is beyond the sphere of sense.'

"The agnosticism of Herbert Spencer is the wise agnosticism of the Friend; for the Friend says 'that the carnal mind is at enmity with God.' The true Friend further says that He is to be known only by His spirit, not by the 'ordinary consciousness;' but that He is to the spiritually minded in that 'He is, and He is a rewarder of all them that diligently seek Him.'

"There is another species of agnosticism which is very unwise, in fact, it is foolishness, and arises, I think, quite frequently from a misunder-

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standing of certain terms employed by certain writers to which I have endeavored to call thy attention.

“Thy affectionate friend,
“D. N.”

“EVERGREEN, 3 mo. 22, 1887.

“MY DEAR FRIEND,—The feeling expressed in my letter of Third month 15, and to which thou refers in thine of the 3d instant, was from the Infinite Father. I wondered at it at the time when the revelation was made to me. I did not understand what it meant; but since then my understanding has been opened, and the message to me is in this wise: ‘I love my son Samuel with an infinite love, but one thing he has not received *in fulness*, and that is the spirit of truth and a sound understanding.’

“Thou belondest to, and art an influential member of, a branch of the Society of Friends, a people who were raised up by the Almighty to make open declaration of and to *live* by this great truth,—‘God is present in every human spirit.’

“The life of this people is now being struck at and most seriously threatened by a high tide of Outwardism, of which the Spirit doth command us ‘To handle not, nor taste, nor touch (all which things are to perish with the using), after the precepts and doctrines of men. Which things have indeed a show of wisdom in will worship, and humility, and severity to the body; but are not of any value against the indulgence of the flesh.’

“In your branch, as in ours, is the same common danger—*Outwardism*. Says Whittier on this subject (I quote from memory):

“‘For the dead Christ, not the living,
Ye search an empty grave;
His life alone within you hath power to bless and save.
O blind ones outward groping,
Your idle quest forego;
Who listens to His inward voice
Alone of Him shall know!’

“Or to quote from George Fox, ‘He who calls men away from their inward teachings is a seducer and an antichrist.’

“I see this outward wave of *exotericism* (to use a scriptural Greek word), the followers of which were anathematized by John as ‘dogs, and idolaters, . . . and as every one that loveth and maketh a lie.’

“Nothing but the spirit of truth can save our beloved society in this the hour of a great common danger, wherein submersion may be our common fate. The same specious plea is applied and urged by the common enemy, ‘We are dying, we are decreasing in numbers,’ is the cry, and, like Joab, the son of Zeruijah, we have ‘begun to number,’ to

estimate Truth by the number of her followers. May we 'finish it not,' as we read Joab did not, 'because there fell wrath for it against Israel.'

"In a recent number of the *Friends' Review*, a prominent writer warns Friends of the great danger of the teaching 'Christ within,' and at a late Yearly Meeting in London a very prominent minister spoke against Barclay's 'Apology' as tending to rationalism. Alluding, I suppose, *in part*, to what is written on p. 81 of the 'Apology' in respect to the Scriptures, of which Barclay says, 'The learned have infinite doubts, scruples, and inextricable difficulties.'

"Now, what if I should tell thee that one of the means of the salvation of your branch is Scriptural exegesis, the truth concerning the Bible, and of which in common with some of our people you seem to exhibit such a fear? As proof of which see your library, in which I spent considerable time this winter when visiting my children in your town. I observed the exceeding care you have exercised in excluding all books of exegetical and critical inquiry as to the nature of those 'infinite doubts of the learned;' of course, the ignorant have no doubts! And I also noted the impossibility of such exclusion, as you could not help admitting the 'Encyclopædia Britannica' to a place on your shelves; and I observed herein that, before the whole series of this great work is complete, some of the books with you are so worn with use that the binding is much damaged.

"These volumes are the first ever published of the kind in our language that have freely admitted the truth being told in relation to the Bible; and in which, also, the truth is told by such orthodox authorities as Samuel Davidson and Edwin A. Abbott, both evangelical clergymen and editors of the articles in the 'Encyclopædia,' 'Bible,' and 'the Gospels.' Davidson, not being satisfied with the room allowed him in the work, has since published a volume entitled 'The Canons of the Bible,' which has passed through three editions.

"My dear friend, Scriptural exegesis has 'shaken those things which can be shaken,' and lo! that which cannot be shaken remains, viz., 'the simplicity there is in Christ.' Now, we have recently received visits from two of your ministers at Abington, and the burden of their song seemed to be the Apotheosis of Jesus of Nazareth. 'Our Lord Jesus Christ' was their thought and their theme; and not once did either of them call Jesus Lord by the Holy Spirit; and of him who hath not an understanding mind herein, what shall be said? Is he not, according to the apostle, a blasphemer? The query arises, What did Paul here mean? He did not say no man can call Jesus *Theos*, but *Kurios*, the latter Greek term meaning simply 'authority,' as see 'Companion to the Revision of the Old Testament,' p. 170. Or, as Thomas Fitzwater said to the separatist George Keith, two hundred years ago, 'I know no man Christ Jesus without me, but by the grace of God within me.' Keith's outwardism took great offence at this saying; but it was precisely what Paul said in other language.

"Quakerism means Verification much more than Authority. 'That which is experimental is not doubtful,' said Penington. And herein what a blessed creation is the New Creation, the heavenly life; the life of God in the soul! So impressed was Paul with its importance, that he subordinated all things to it. 'We have known,' says he, 'Christ after the flesh, but henceforth know we him no more; if any man is in Christ, he is a new creation; old things are done away, and all things are new, and all things of God.'

"Thy affectionate friend,
"DAVID NEWPORT."

"DEAR FRIEND,—What thou sayest concerning the 'elder' who expressed the thought that he had no idea 'that there ever was such a person as Jesus of Nazareth, but that the history is all mythical, containing the delineation of a true character, in which various instructive truths were woven in a fictitious manner.' This reminds me of what is related of the visit of Napoleon, and of his query to the learned Herder, when he asked him whether Jesus Christ had really lived.

"Paul defines the personality of Jesus very clearly when he says in explanation 'that Jesus Christ was a minister to the circumcision for the truth of God,' 'that he was born of the seed of David according to the flesh, and declared to be the Son of God according to the spirit of holiness and the resurrection from the dead.'

"Other than by such testimony as this, we have great difficulty in determining the personality of the Son of man. We find, for instance, Irenæus contending in the second century 'that Jesus possessed mature years,' and naming John as his authority, speaking of the 'other apostles also, and heard the very same account from them, and bearing testimony as to the validity of the statement.' He speaks of Luke's version as to the age of Jesus as merely allegorical, and evidently prefers the testimony of John viii. 57 as to the fact of history.

"As to the personal appearance of Jesus, Origen's reply to Celsus, who reported that he was 'little, ill-favored, and ignoble,' is remarkable. Origen admitted that Jesus was 'ill-favored,' but denied that he was ignoble, and says that therein is no certain evidence that he was 'little.' But the only proof which he adduces is from Isaiah liii, 2, 3, which is also to be understood as allegorical.

"The discovery of Edwin A. Abbott, D.D., of the 'Common tradition of the Synoptic gospels,' the book to which I alluded in my last letter, is one of the most powerful evidences to my mind of historical Christianity, in respect to its claim to the personality of Jesus. (Though as to the real fact of the truth of Christ, the word explains itself.) Take the testimony of Theophilus of Antioch (A.D. 168-188), wherein he speaks of what it is 'to be anointed with the oil of God.' Or take the declaration of Jesus himself: 'The spirit of the Eternal God is upon me, because He hath anointed me.' This is the whole secret, and is

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spoken of thus as 'the mystery' and 'secret' of the gospel, 'which is Christ in you, the hope of glory,' to which Paul adds, it 'worketh in me mightily.' And it is likewise alluded to in the Old Testament as 'the secret of the Almighty.'

"Thus thy friend's thought may be justified by asserting that the prevailing idea of Christ is a negation 'of the truth as it is in Jesus,' and is the reason why so many thoughtful souls are unchurched at the present day.

"Christianity is simply what the word denotes, *Chrisma** or *Christos*; and it had no other foundation in Jesus, but the simple fact that his name was used as a synonyme to represent his thought and his theme. This is plainly expressed in the Records in various terms and ways. It is the claim that 'but one thing is needful,' and that 'this same anointing' is this 'one thing needful,' and that he who hath the Son hath the life. Furthermore, the abstract thought is denoted as the explanation of the concrete terms used by the fourth evangelist, as we read John vii. 39. 'Thus spake he of the Spirit.' This is the Key to the evangelist's meaning in regard to such sayings, 'I am the resurrection and the life,' 'I am the light of the world,' 'I am the way, the truth, and the life, etc.' And there can be in right reason no other explanation given in respect to such thoughts but this self-same explanation.†

"And this is the real historical fact of Christianity, but none can know it in its fulness until he himself receives it as the gift of God. Then he has knowledge of it in the self-same God Power which dwelt in the Son of Man.

"The name Christian was first given as a term of reproach, and was so regarded by the Fathers down to the close of the second century, and hence in their 'Apologies' they play upon the words 'Chrestos' and 'Christos.' The Jewish Septuagint had *Christos*, and the term in the third century was finally adopted. Isaiah xiv. 1 speaks of Cyrus as Jehovah's Christ. It was, in fact, a common term and a common idea among the esoteric, and Jesus was one of these.

"That Christianity was very small in its beginnings is as clear as

* Suetonius speaks of "Chrestus," or "Chrestians," or excellent; and Tertullian says, "if you thus designate us you testify to the blamelessness of our lives."

† In John v. 19, and also in the same chapter, third verse, it is written, "The Son can do nothing of himself;" and again, "I can of myself do nothing: as I hear, I judge: and my judgment is righteous; because I seek not mine own will, but the will of him that sent me." Now here is a plain statement that the evangelist used the name of Jesus as a synonyme in such passages as "I am the resurrection and the life," and that "I am the way, the truth, and the life, etc." And no other meaning can be assigned to them.

sunshine. Consider the fact of the silence of Josephus,* Justin,† and Philo; and also the fact that Josephus and Paul were both dwellers in the city of Rome in the years A.D. 61 and 62; and yet the former tells nothing of Paul or of Christianity whatever. He knows nothing of any of the apostles, or of the religion of which they were champions. He tells us, too, that he went to Rome to intercede for certain priests sent by Felix to be tried before Cæsar.

"In testimony, the week of your Yearly Meeting, Fifth month last, I spoke of the words 'Lord,' and 'Christ,' as used in the Scriptures, as misleading words, and I find that the American revisers in their 'Companion to the Old Testament,' page 171, speak of the retention of the word Lord as 'nothing but superstition.' And explain that the Greek word which Paul used was '*Kurios*,' for Lord (*Kurios*), they say, merely conveys the idea of authority, power, etc. The apostle simply means, as he explains, that 'the Lord is the Spirit;' and it is in this sense that he speaks 'of one Lord, one faith, and one baptism, etc.' It would have ministered much more to correct thinking had the revisers retained the Greek word *Kurios*, as they have retained the word Christ; but logical and correct thinking is just what priestcraft does not want. The revisers have, however, corrected the old version, which reads, the 'Lord is that Spirit.' As corrected, it now reads the 'Lord is the Spirit.' Paul meaning that the Church had but the authority of the Spirit. But notwithstanding this fact, to-day, exoteric Christianity holds that the ancients vested their authority in 'The man Christ Jesus.' Herein Paul further says, 'No man can call Jesus Lord but by the Holy Spirit,' that is, by inspiration; simply meaning that we must drink at the same fountain and be anointed with the same God strength with which Jesus was anointed, in order to cite him so as to understand his status in the fulness of the power and the life of the Spirit. 'Let that mind which was in Christ Jesus be in you,' is the gist of the apostle's meaning. But it is time to bring this long letter to a close; and I have written of those things of which thou knowest well. It indeed seems like a work of supererogation to allude to them to thee.

"Thy affectionate friend,

"DAVID NEWPORT."

THE APPENDIX TO MARK.

"FRIENDS EDITORS,—The last twelve verses in the last chapter in Mark are attached in the revised version as an appendix, with a footnote, thus:

"'The two oldest Greek manuscripts, and some other authorities, omit from verse nine to the end.' With this fact, students of the New Testa-

* The allusion in Ant. xviii. 33 being a forgery.

† The Latin historian.

THE APPENDIX TO MARK

ment have been very familiar, as Jerome, 410 A.D., and other fathers, declared that Mark ended abruptly with the words, 'for they were afraid.' And Edwin A. Abbott, D.D., of Cambridge, in a most remarkable little book, entitled 'The Common Tradition of the Synoptic Gospels,' calls attention to the fact that Codex L, ascribed by scholars to the eighth century, has another appendix which he gives in his book. The appendix, as it now stands, came in first, in Latin versions of the New Testament, and was unquestionably placed there for controversial reasons. It was not used, says Professor Abbott, before the fourth century: 'Neither Cyril of Jerusalem (A.D. 350), in his exhaustive quotations of passages concerning the sitting at the right hand of God, nor Tertullian (A.D. 200), nor Cyprian (A.D. 250), in their controversies concerning the necessity of baptism, makes any reference to any passage in the longer appendix.'

"It is beyond all doubt that verse sixteen in the appendix—namely, 'He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned'—was placed there as a saying of Jesus, some time from the fourth to the fifth century, for the purpose of having authority to put down by force such heretics as the Manichæans and the Paulicians.* The latter sect agreed with the former in many respects.

* "In Mosheim's 'Church History,' vol. ii. p. 582, it is demonstrated most clearly that the various sects of 'Mystics,' which had an open or clandestine existence either before or after the ninth century, resembled, in some particulars, the ancient Manichæans, in that they, as Mosheim says, 'rejected all rites and ceremonies, and even the Christian sacraments, as destitute of any, even the least, spiritual efficacy or virtue, placing the whole of religion in the internal contemplation of God and the elevation of the soul to divine and celestial things.' They all rejected *baptism*, and more especially the baptism of infants.

"They were called by many names, says Mosheim, in different countries. The title of Palerini was given to them in Italy. In France, that of Albigenses. Our historian cites the 'Codex Inquisitionis Tolofanæ' to prove the distinctions between the sect last mentioned and the Waldenses, though afterwards the title Albigenses gradually extended to all heretics. The appellation of 'Boni Homines,' or 'Los bos Homes,' as in the Southern French spoken at the time, was a title which the Paulicians attributed to themselves. Various were the devices they used to escape from the terrible eye and zeal of the Inquisition. If they refused to listen to the voice of 'Reason,' but one fate was meted out to them, says our historian, summarily, they were '*condemned to be burnt alive*.'

"Imagination sickens in the consideration of the details of the persecutions to which these different sects were subjected.' Suffice it to say that the hardships and penalties to which the Church was subjected pale away into utter insignificance in comparison therewith, as Gibbon has

They each had no temples, neither did they baptize with water, and did not recognize a visible head to their church. Worship consisted, with them, in a dedication of the heart to God; and faith without works was dead. Both Photius and Gibbon, as does the writer of the article 'Paulicians,' in the American 'Cyclopædia,' also favor the theory that the latter sect derived the name from the Apostle Paul.

"Mosheim says they obstinately rejected the institution of baptism, the Lord's Supper, and the divine authority of the Old Testament. Photius, in his first book against the Manichæans, p. 29, expressly asserts that the Paulicians treated baptism as a mere allegorical ceremony. They seem to have been rationalists, and treated the ceremonies of the church with, says Mosheim, 'contempt and reproach.' They denied that Christ was really nailed to the cross, or that he expired, in effect, upon the ignominious tree; and hence naturally arose that treatment of the cross of which the Greeks accused them. They were evidently not Manichæans, though they held many views in common with them.

"Like George Fox, they looked upon the use of church bells as an intolerable superstition, as likewise did they the use of incense and consecrated oil in religious services, and condemned the use of instrumental music in religious worship. They refused all acts of adoration to the images of Christ and of the saints, and were shocked at the subordination and distinctions established among the clergy. All these things, and especially their rejection of baptism, and more especially the baptism of infants, were enough to cause the most violent persecution against them and their successors; and in one crusade, in the reign of the Empress Theodora alone, one hundred thousand of them were destroyed.

"That there were violent controversies on the subject of baptism in the second century is beyond all doubt. It was denied that Jesus ever submitted to the baptism of John, and the Gospel according to the Hebrews was adduced to support this view. It was written in that Gospel, according to Jerome: 'Behold the mother of the Lord, and his brethren said to him, John the Baptist is baptizing for the remission of sins: let us go and be baptized by him. But he said to them, What have I sinned, that I should go and be baptized by him?'

"In Samuel M. Janney's 'Middle Ages' he gives an extended account of the Paulicians, and says that 'for one hundred and fifty years this people sustained with patience all the sufferings that the most relentless bigotry could inflict.' He also speaks of Dr. Mosheim's strange inconsistency in calling them a 'pernicious sect.' And that this learned D.D.

abundantly shown, and Samuel M. Janney, in his 'Middle Ages,' quotes authorities to prove that in the twelfth century, 'for a period of twenty years it has been estimated that a million of persons, bearing the name of heretics, were put to death.'"

EXISTENCE

also alludes similarly to early Friends in that they, with the Paulicians, rejected the 'Christian sacraments as not possessing any vital or intrinsic power or truth.'

"We live in an age when a Nemesis is engaged in bringing to light the evil deeds of men, and all lovers of veracity must accept the sentiment sooner or later which was voiced by Archdeacon Farrar in his late farewell address in Philadelphia: 'That that religion is no better than irreligion which refuses to see facts.' And that 'the religion of the country must be freed from fetish worship, and from priestcraft and false types of goodness.'

"We know that Paul rejoiced in the fact that he had baptized so few, and expressly says that he was sent, not to baptize, but to preach the gospel, and speaks of being 'baptized into Christ,' as the saving baptism. There is no doubt that the authorities which I have adduced are right; that the Paulicians derived their name from the apostle Paul; and that the text in the appendix, Mark xvi. 16, was devised and inserted by the Church, for the wicked purpose of persecuting those who rejected the rite of baptism. Thus, in the New Testament is to be found one of the most disgraceful and impious pieces of deception in the whole history of mankind. And, in view of this fact, what shall we say of those who were parties in the late revision of the New Testament, who, knowing all these facts, have allowed the record to remain with simply a blank space between the fifteenth and sixteenth verses? But is not this on a par with the explanation given in the preface, page xx., note (e), in respect to 'titles'? They state that 'the titles found in the most ancient manuscripts are of too short a form to be convenient for use,' thus falsifying the record. The titles in ancient manuscripts being 'after,'* and not 'according to,' Matthew, Mark, Luke, and John; that is, after the apostolic time and era, or after the apostolic manner of writing, is all these books profess to be. It is in relation to such things that Professor Abbott well says, 'Another criterion of truth is set forth, by no means uncommon even in these days; viz., that it is "necessary,"'—i.e., it is *convenient* to deceive the people; and, sorrowful is the fact, many of them still love to have it so!

"D. N."

EXISTENCE.

"As is to be expected, there is to be found in *The Truth Seeker* much which savors of the neophytic views of nature and of man, and this condition is in the necessary evolution from immaturity to maturity, as from the acorn to the mighty oak. This is to be expected in nature and in art as well as in philosophy.

"Still, as a starting-point, we must not forget the self-evident, and I would recommend to some of the correspondents of *The Truth Seeker*

* The meaning of the Greek word *Kata* is always post,—after.

that existence is that self-evident starting-point; and, as some of your correspondents seem unable to find the being who is called by the name of God, I would suggest the above word, 'existence,' as denoting the starting-point of search, and would quote herein from Thomas Paine, whom the New York *World* has recently discovered to be a very religious man. He answers the Bible interrogation, 'Canst thou by searching find out God?' in the affirmative. 'Yes,' says he, 'because, in the first place, I know I did not make myself, and yet I have an existence, and by searching into the nature of other things I find that no other thing could make itself, and yet millions of other things exist. Therefore it is that I know, by positive conclusion resulting from this search, that there is a power superior to all these things, and that power is God.'

"And from the same stand-point, existence; and, in obedience to the rule, 'seek and ye shall find,' our author discourses as follows, viz.: 'I trouble not myself about the manner of future existence. I content myself with believing, even to *positive conviction*, that the power that gave me existence is able to continue it in any form and manner He pleases, either with or without this body, and it appears more probable to me that I shall continue to exist hereafter than that I should have had an existence, as I now have, before that existence began.' Also herein a very ancient document says existence is one of the titles of Deity,—'I am that I am!'

" 'Lives through all life, extends through all extent,
Spreads undivided, operates unspent,
Breathes in our soul, informs our moral part,
As full, as perfect, in a hair as heart;
As full, as perfect, in vile man that mourns
As the rapt seraph that adores and burns.
In Him no high, no low, no great, no small;
He fills, He bounds, connects, and equals all.'

"I would recommend to some of your correspondents a greater culture of the æsthetic element. Socrates said that the prosaic nearly destroyed his vision, and came to the conclusion, when he overcame the neophytic view of things, that 'the soul was modelled after the eternal idea of the true, the good, and the beautiful.'

"Paine cultivated the astronomic in order to elevate his vision, and this is well. Now, we are all astronomers—star-gazers—and we all daily consult that most wonderful book, the almanac. And, I would inquire, What is the most wonderful fact in this most wonderful book? Is it not that we are the denizens of two worlds, the known and the unknown, of the visible and the invisible universe, and that an interchange and conversion is constantly taking place between these?

"Take the objective fact, for instance, now universally recognized as true, that the world is bounded and surrounded by an infinitely luminif-

THE FOLLY OF LIMITING DEITY

erous, magnetic, and electric medium provisionally called *ether*, and that this wonderful medium, as a vehicle of energy (and an invisible vehicle, too), consumes all the light and heat which are radiated by the suns into space, independent of that which enters into and is absorbed by the atmosphere of the different planets.

"Verily it is true that the things in the heavens and upon earth are wonderful, wonderful, wonderful. In comparison with these our little systems are very small, indeed; still, in the process of the suns, these have their day—they have their day and cease to be!

"D. N."

"ABINGTON, 11 MO. 15, 1887.

"MY DEAR FRIEND,—Does thee know what a terrible mistake thee made last Fifth-day, at Quarterly Meeting, when thee spoke of Jesus (Mark x. 19) as having mentioned love to God and love to man as not enough for man to love? Thou stated that these were alluded to in the account concerning the young man who came to Jesus with the salutation 'Good Master.' Such is not the case, however, as in the three accounts neither of them speaks of love to God; Matthew alone speaks of 'the love of the neighbor.' The others do not refer to aught but the ten commandments; they all refer evidently to these, which say naught of 'love.' These things thou should know, so as not to lay on the people's necks burdens which they cannot bear, and which the Father puts upon no man. The lesson to the young man was to be 'poor' (dependent in spirit). He was rich and full; that was the lesson, and which we can only learn by the judgment of heavenly love and life, in which our own life is parted with, and in lieu thereof we receive heavenly life and love.

"I write these things in love, and, too, as one who is liable to err, for to err is human, and to forgive divine. We serve in love, and rejoicingly receive His judgments as such, herein becoming acquainted with *restoring love*. The word redemption should not be in the New Testament, as the Greek word *apolutrosis* means deliverance,—thus Jesus 'came to preach deliverance,' and 'no man can redeem his brother.' The Hebrew word *gaal* also means deliver.

"Thou also undertook to limit God's mercy, and quoted from the Old Testament, which I could also quote in favor of all evil, and say 'thou shalt swear in my name,' etc. Could quote in favor of intemperance; but does God bid man 'to drink and forget his poverty, and remember his misery no more.' Was the writer inspired when he advised to 'give strong drink unto him that is ready to perish, and wine unto those that be of heavy heart'? I thought that we were under the dispensation of the idea 'that every one who asketh receiveth.'

"Neither can Genesis vi. 2 bear the old construction, so says a distinguished 'bishop of the church,' death being alluded to in the text, and the word 'strive' should read 'preside,' says the bishop, the Hebrew word *dun* meaning judgment.

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"It is a difficult thing for a man to see, I know, that the Infinite did the best He could in the production of the finite. There can, however, be but one Infinite, and hence the burden of finitude rests of necessity upon man, and upon all things which God hath produced. And to man this burden can only be made 'easy' but as he becomes dependent upon the Infinite, as Jesus recommended, 'learn of me, for I am meek and lowly of heart.' Thus through faith, which means fidelity, man becomes endowed with a measure of heavenly life and love.

"Thy loving friend,

"DAVID NEWPORT."

"ABINGTON, 12 mo. 6, 1887.

"DEAR MARY LIGHTFOOT,—I have not been unmindful of thy request as to remembering my communication at the funeral of dear Mary Atkinson, but I find it to be irrecoverably lost. What I said I felt at the time concerning her beautiful nature and gifts. I was not acquainted with her in the way of any intimacy whatever, in fact, I never met her but casually; but whenever I did so I was impressed with her as one who possessed traits of character and temperament calculated to diffuse happiness to all who came within the reach of her influence.

"I first saw her to know her some few years since, when I called to see James on business. She was engaged in her home duties, and came out of the house to greet me. I did not know then, nor did I know at the time of the funeral, that she was a daughter of my highly valued friend Nathan Cleaver. But I thought at the time above alluded to what a favored man was her husband to possess such a companion, and how greatly blessed were her children in having such a mother!

"I expect next Seventh-day to again turn my face southward in the continuance of my concern in visiting some of the meetings of Baltimore Yearly Meeting, and expect to attend the Washington meeting next First-day, and hope to close up my concern in this direction in visiting Fairfax and Goose Creek Monthly Meetings. What good can come of my travelling so far I cannot see; but this I do know, that the Good Father hath put it into my heart to visit the remnant who still are concerned to meet together in the name of Infinite Love.

"Thy affectionate friend,

"DAVID NEWPORT."

"MY DEAR FRIEND,—I never left a neighborhood in my religious labors for which I felt a greater travail and concern for Christ's sake, than since I returned home from being among you at Lincoln; and this, too, not without much edification to mine own self in the midst of suffering for the Seed's sake, for I have seen clearer than ever before that God's Spirit, before it can be in any instrumentality to us or for us experimentally and savingly, *must be in us!* To explain, His Spirit was not in Judas thus, and hence he therefore could not see the Christ power in

RIGHT CONDUCT TOWARDS DEITY

Jesus; and it was the same with the Jews who were of the without (the *exoteric*); and this was likewise the case, too, with the persecutors of our early Friends; and bear in mind herein that these persecutors were great in the Scriptures. Now, God dwells in all men by reason of His omnipotence, but He does not dwell in all men by reason of reciprocity. Religion being conduct towards God and morality conduct towards man; and herein to be in unity with God, we must dwell in Him, for 'God is love, and they who dwell in God dwell in love, and God dwelleth in them.' Now, without the indwelling spirit of heavenly love consciously in us, the Scriptures are without any life or meaning to us, as the apostle says no man can call Jesus Lord but by inspiration. That is, he cannot be cited as authority but by the Holy Spirit. We cannot hear his word any more than the Jews could, unless we are endowed with the same God power with which he was endowed. 'The Father who dwelleth in me, he doeth the works,' is the truth which was in Jesus; but this great truth we can only see as we come into the spirit of Jesus, which is the spirit of dependence and trust in the Infinite Source and Centre of all consolation. The apostolic thought was, 'Let that mind which was in Christ Jesus be in you,' for it is only as we become anointed with the wealth of the glory of 'Christ within' that we become possessed of the Christ mind and the Christ spirit, and thus become the true friends of Jesus, the anointed one.

"Right conduct towards our Heavenly Father is certainly to have our minds stayed by trust on Him, and this must be without any 'and, if, or but, about it;' for it is just these senseless qualifications, caricatures, and descriptions which cause men to divide in His worship.

"Take, for instance, 'the fall of man,' upon which 'the plan of redemption, depends. Now, there is not one word of truth in all this, from the universally acknowledged fact that our ancestors thousands of years ago were 'cave men,' in a mere savage state of life and manners—therefore the race has not fallen. Paul speaks of 'the similitude of Adam's transgression,' and this is all there is about it. We fall as Adam fell when we fail to discriminate between 'the one thing needful' and 'the many things,' 'the trees of the garden,' those things which we need upon the side of self-dependence and concerning which it is written 'our Heavenly Father knoweth that we stand in need of all these things;' but upon the side next to Him it is also written, and truly written, that 'but one thing is needful!' And all His children realize that this is known only as the apostle has said, 'by the Spirit of God.' There was only one thing which Adam should not do, and that which he should not do, that he did, and hence he fell. Now, what was this but the violation of the law of dependence and trust in God,—a law to which there can be no exception upon the side of our non-self-reliance, wherein there is always an illuminating display of Divine love, life, and truth, producing the peaceable fruits of the Spirit towards our fellow-men?

"Is dependence upon 'the little systems' of men, I inquire, good

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and honorable conduct towards God? Can we expect pleasurable relations to exist between Him and us if we violate the law of life? Can we expect to consciously live and move and have our being in Him unless we look to Him alone?

"And herein I well know that we must be tried and proven; that that which can be shaken must be shaken, so that that which cannot be shaken may remain.

"Thy affectionate friend,

"DAVID NEWPORT."

"ABINGTON, 1 mo. 4, 1888.

"DEAR JESSE HOGE,—It gave me much pleasure to hear from thee. It is true that I have felt a deep travail and concern on behalf of some of the flock among you. Thou spakest of my return to Virginia, but at present attention to home duties and cares seems to be all that is required of me. Am glad that thee thought my epistle* was suited to the condition of your meeting. I also note the extract from a letter† pub-

* "To the Friends who assemble at Lincoln, Virginia."

"BELOVED FRIENDS,—My heart's best sympathies continue to remain with you for your establishment upon the foundation of the 'one thing needful.' On that side of our nature which is next to the world we need many things, and our Heavenly Father knoweth that we stand in need of all these things; but upon that side of our nature which is angelic and divine,—upon that side which is pre-eminently next to God,—it is the cause of great thanksgiving that but 'one thing is needful,' and that this one thing is the knowledge that He loved us before we loved Him; and the prayerful desire of your brother's heart is that ye may all be fully established in this knowledge, which is the knowledge of God, and of His son Jesus, whom He so greatly anointed with the power of His infinite love and grace. And unto this grace and wondrous love I commend you all in that it is entirely sufficient to build you up in the establishment of quietness of spirit and of confidence towards Him."

† "A correspondent in Baltimore sends us an extract from a private letter written by a Friend at Goose Creek Meeting (Lincoln, Virginia), speaking of a recent visit of David Newport there as very acceptable. In his communication at that Monthly Meeting, upon the theme of Love, he spoke of the great simplicity of our faith, and of true religion under any name. He had no idea of a decline of Quakerism; on the contrary, he thought the day of its acceptance had come, and that its grand doctrine was illuminating the darkness everywhere. He felt himself called to speak in the women's meeting after separating for business. In this discourse he told us in a feeling and forcible way that he was impressed that some were called upon to preach the word of the Lord, and such he implored to be faithful to the trust of the holy duty laid upon them. Nearly every one was in tears, and several spoke a few words after he left. It was a very solemn time."

RELIGION THE SPIRIT OF LOVE

lished in the *Friends' Intelligencer*. Now, I did not, before I read this, know that the few words which I spoke in the women's meeting were so effective. And herein, dear Jesse, many no doubt think that such words of commendation exalt and flatter; but these do not perceive that the poor servant knows that the power is not of himself. These cannot know that we give all the glory to the Great Giver of every good and perfect gift. With much love to all,

"I am thy friend and brother,

"DAVID NEWPORT."

"MY DEAR FRIEND,—Thy acceptable note was received to-day. I was impressed as to what thou sayest in respect to the unfortunate division in the Society of Friends in 1827, for, like thee, I am a mourner herein. Its cause, however, is very clear to my mind. It grew out of the fact that so many had wandered from the 'Rock,' which is the one thing needful; for when men forsake this they become prone to separate even in the worship of the Almighty. Many things we need in a worldly sense, but only 'one thing' in a spiritual sense; and the moment that we desire for ourselves, or desire for others, anything else in spirituals than this 'one thing,' then we run into what the apostle speaks of as 'the wickedness of superfluity.' We forsake the condition wherein we receive with meekness the engrafted Word which is able to save your souls (James x. 21). I clearly see that when we leave this one foundation which is alluded to in the Scriptures under many types, we are ready then to become not only at enmity with God, but also with our brother man, and finally may be easily led into the condition of Saul the persecutor, when he thus acted this part in the synagogues of Damascus, and like him, be so blinded to the truth herein as to believe that we were doing God service.

"I understand that our Orthodox Friends are agitating the repeal of the clause in the Philadelphia Discipline, p. 76, adopted in 1833, wherein they anathematize our meetings. This I view as a favorable indication, for I do not know, in modern literature, a greater exhibition of antichrist than is found thus in the rules of a people who claim to be led by the Spirit of God.

"Religion is the spirit of love; it breathes peace on earth and goodwill to man; and from the contrary of this may thou and I, my dear sister, pray to be delivered. For all else than the one thing needful in spirituals is a sham, a counterfeit, a caricature, and an imposition. I have learned, my dear friend, in this my old age, to spell my creed with a word of four letters, and that word is LOVE!

"Thy affectionate friend,

"DAVID NEWPORT."

"ABINGTON, 1 MO. 10, 1888.

"MY DEAR FRIENDS,—I have, my dear friends, in common with so many others, felt such great sympathy in your bereavement, that I felt

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like thus expressing myself to you; and this may be largely on my own account, in that I too may be blessed, in that I also mourn with those who mourn, and thus likewise become comforted.

"I was this morning counting my own many blessings, and among the greatest of these I found was the wondrous fact and knowledge which the Infinite Father has given me concerning the immortality of the soul. To use the beautiful language of Whittier:

" 'I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.'

"And so it is, dear friends, with your beloved child. God will do the best that He can for her; for to think otherwise than this would be not only to distrust His love, but also His wisdom and His power.

"Your friend,

"DAVID NEWPORT."

"ABINGTON, 2 mo. 24, 1888.

"DEAR SAMUEL EMLÉN,—I read a piece of thine to-day in the *Friends' Intelligencer*, taken from *The Interchange*, with much emotion. Ah! how well thou describest the true spring of the ministry. What a wonderful secret power and motion it hath its issue in us; well might Barclay term it the 'Vehiculum Dei.'

"One thing has recently been opened to me as is illustrated by the text, 'No man can come unto me except the Father draw him.' That is, it cannot be in instrumental means to any except *it* (the drawing power) be in the person ministered unto. As in the case of Jesus with the Jews, or of Judas, the power was not consciously in them because of their obtuse and blind condition. Or, as we cannot read the Scriptures with edification without His Spirit act consciously in us with its opening power. It is true, as dear Job Scott has written, 'that that alone can gather to God which proceeds from Him.'

"Ah! how much I desire that that which thou describest as 'any selfish object in view' may not be in me as a poor finite servant, but that I may be kept low and small in His hand.

"I do not know whether thou receivest the *Friends' Intelligencer* or not, so I send thee a leaf from the last number, containing an article upon what grew out of a letter of John G. Whittier to the editor on the subject of the unfortunate division in 1827.

"Did thee ever read the memorial of Deborah Evans, published in the book of memorials in 1821, and written by Jonathan Evans in 1818? All seems to have been harmonious then in the society, as evidenced by the sweet simplicity seen in this document. Lucretia Mott was acknowledged as a minister of Twelfth Street Meeting in 1821. Whittier, in his letter, says that the separation was 'unnecessary.' It certainly was

A FEW THOUGHTS ON THE MINISTRY

cruel, whether necessary or not; but I hope that all things may work together for good; and certainly we can be as branches of the Vine, and thus continue in the Vineyard, to increase and bring forth fruit to the honor and glory of the Husbandman.

“Thy affectionate friend,

“DAVID NEWPORT.”

The following are the articles alluded to in the above letter :

A FEW THOUGHTS ON THE MINISTRY.

“THE ministry Friends covet is not the outcome merely of a willingness to serve the Lord, and ‘to bring souls to Christ,’ although these are always the accompaniments of a true ministry; but it is a ministry which has for its authority a clear and indisputable call from the Lord for us to that special line of service; a call so certain that in the exercise of the gift bestowed, it is made to appear even to others that *The Lord has called*: a certain unction accompanied the words spoken that reaches the witness for Christ in the hearts of those who hear. I think, when a child, I could tell the difference between a God-appointed and a man-appointed minister,—between one able through holy help to bring forth things new and old out of the heavenly treasury, and one depending on his own native ability and training, however entertaining this might be. The true ministry usually has small beginnings; it commences prostrate before God and continues in the same humble, dependent state, growing thereby; it waits upon God for His direction, both as to time and matter, and thus escapes the danger of disturbing the worship of the congregation. It does not work with *any* selfish object in view, and by itself, but co-operates with God; and thus, if it be not from unfaithfulness or from some secret disqualifying sin, the true minister may find peace in silence as in speech, both exercises being alike his Master’s will.

“The true minister lays every faculty of his mind at the disposal of Him who called—he wants to be used and it is a great joy to him to be thus honored—yet the zeal stirred up in him, he wants to be a zeal of God. He sees the dangers attendant upon the acquisition, through practice, of fluency and self-confidence, and of a habit of preaching; he passes much time in meditation, in communion with his Heavenly Father—he is apt to be known as a quiet man—he is a student of the Bible, but not after the manner of men; rather is he a diligent and devout reader of the Bible, looking to God for instruction therein—he prefers this to commentaries. Being under the direction of the Most High, and knowing the essence of His keeping, the true minister of Jesus Christ desires no training but that which can be obtained in his school; he is slow to give advice to his fellow-workers as to how they should prepare themselves for the work, and do this and that to keep themselves ‘abreast of the times;’ he will not enter into bargains of any kind with those he is to preach to; praise will pain him, while ‘the reproof of the

righteous will be unto him as an excellent oil.' Christ will be known as a faithful, unflattering, and unfaltering Elder, close by all the time, encouraging the humbled, and restraining the forward servant. A pure gospel minister is always a reaching minister to some. 'Lord, send out thy light and thy truth and let them lead me.'

"SAMUEL EMLEN."

REMARKS ON "A PLEA FOR UNITY."

"IN the contribution 'A Plea for Unity,' published in your paper of the 4th inst., considerable stress is laid upon the term used by an 'Orthodox' Friend, in his book, 'Old-Fashioned Quakerism' (which the author of the article quotes with much satisfaction), 'God manifested in the flesh.' It was shown long ago by Sir Isaac Newton that this was an unscriptural term, and in the revision of the Scriptures the phrase has been therefore corrected.

"Our friend, F. T. H., in the article alluded to, does not state which branch or party among our Orthodox Friends he would have us to unite with; it would certainly not be those whom Whittier, a few years since, characterized as having 'abandoned the one distinctive root doctrine of our Religious Society—that from which it derives all that is peculiar to it in doctrine and testimony and which alone gives it a right to exist.' Our friend has, no doubt, Philadelphia Friends in view in the union which he proposes as between us and them of religious fellowship. Now, let us inquire whether such a union is within the possibilities of the present or of the future time. In the first place, we must have a Discipline,—a code of rules to govern us,—and hence it cannot be expected that our Friends would consent to accept our Orthodox Friends' present law which speaks of their members 'attending our meetings as of evil tendency, as though they were meetings of Friends,' and advises their 'Monthly Meetings to testify against them,'—that is, such of their members as attend our meetings. They have inserted in their Discipline, page 124, upon the subject of the Scriptures, as an evidence of their faith upon the subject of the Trinity, the text formerly found in John v. 7, which text has been found to be a perversion of the Scriptures, and is left out in the Revision. They have also altered their Discipline in very many respects since 1827,—notably the increase of power and authority given to the elders, and to the Meetings of ministers and elders, and the Meeting for Sufferings, and have even given to quarterly meetings the power of laying down monthly meetings, so that monthly meetings can be dissolved at the pleasure of the quarterly meeting. And upon the subject of the publication of books by members of the Society, the Meeting for Sufferings is invested with a supervisory power over the members of the yearly meeting, and of the quarterly meeting also.

"I mention these things in the feeling of love and tenderness to our friend F. T. H., as well as towards our Orthodox brethren, among whom I number many dear friends."

THE PROCESS OF PROGRESS

"ABINGTON, 1 mo. 25, 1888.

"THE OPEN COURT.*

"FRIEND EDITOR,—Judging from the title of the article, 'Process of Progress,' in the last *Open Court*, and of its application to humanity, I anticipated reading it with edification and satisfaction; and its prelude, too, raised my expectations from its author's quotations from Jesus, Paul, Longfellow, and Tennyson; so I expected something entirely different upon the subject of Immortality than the assignment of the human soul to the 'loss of all identity,' and of 'rest, sweet rest,' as being its final portion.

"Our author reasoned well as to human progress from the cradle to the grave, but with the latter he stops and quotes 1 Corinthians xv. 55, very unmeaningly, as though the apostle had in his mind this life only, when he says with great emphasis, 1 Corinthians xv. 19: 'If in this life only we have hoped in the anointed, we are the most miserable of all men.'

"Now, had friend Weyler reasoned better he might have reasoned quite differently—might have reasoned from infinite intelligence to the immortality of the soul, for, as the former is demonstrable, so likewise is the latter. As there can be no commencement in the production of an effect, and as every effect must inhere in its cause, so must every issue from that which is infinite and eternal be of the same kind in likeness and degree. But infinite intelligence is eternally the same, and is therefore non-progressive and non-originate, and hence the likeness between infinite intelligence and finite intelligence is only in degree and similitude, and therefore finite intelligence is progressive and evolving. This being the relation between the infinite and the finite! And just here comes in the doctrine of Evolution, which proves that there has never been a commencement to an effect—infinite cause never having had a beginning! *Absolutely*, then, the All is non-original, and self-evolving, and self-sustaining, too, so that all progress and increase belongs entirely to the relative and to the finite; and being thus, it is absurd to speak of the commencement of an effect. So, likewise, it is absurd to speak of God, the All, as having originated anything, He being complete and entire in Himself!

"Now, our friend Weyler, as I have said, traces man from the cradle to the grave, and there stops with 'rest, sweet rest.' But this can never be, if there is an eternal cause, which all men admit to be self-evident. The All being infinitely intelligent, and infinitely productive, too, as infinite cause *unceasingly producing!*—the All Father, to whom and from whom there is nothing distinct or external! And here I would inquire: Does not All intelligence include finite intelligence? And is not finite

* The *Open Court* is the successor of the *Boston Index*, and is published in Chicago.

EUDEMON

intelligence a part of infinite intelligence? Relatively, and in the germ; but, nevertheless, in the possibilities of progress and evolution, prospectively, forever and forever persisting and dwelling in its first great cause!

"Finite intelligence, then, proceeds from and is evolved by infinite intelligence, and this evolution, increase, and *unfolding*, it is which constitutes our immortality, for distinct and separate from God there is no immortality!

"Finite intelligence proceeds from and comes forth from infinite intelligence, and the law of its nature is increase, progress, and evolution—immortality; for immortality is but another word for evolution. And as we cannot think of progress or evolution as of something *ceasing to be* in and for a conscious intelligence—this being utterly unthinkable—then, it follows in right and correct thinking, and expression, too, that herein is 'the process of progress'—even immortality and eternal life.

"And of this heaven Whittier writes thus concerning its attainment: '*Long sought without, but found within.*' It is a question, as this great poet of the Inward Light truly says, of '*feeling*;' and the query arises: Is the process of Evolution continual, and unceasingly taking place in us? The *unfolding* of Light, bringing life and immortality to light through progress, increase, and overcoming; and herein imitating the good example of friend Weyler in quoting Scripture, I will also conclude with the quotation of a favorite text: 'He that overcometh shall inherit all things; I will be his God, and he shall be my son.'

"D. N."

"I sent the *Open Court* an article last week elucidating more fully my argument in regard to Infinite Intelligence, and, as thee will receive it probably in the next paper, I will not enter much into that subject, and will attempt only a reply to thy objection to 'a first great cause,' of which thou speaks in thy letter of the 16th inst., wherein thee states that thee will 'venture to dispute this as to time, space, matter, force, etc.' 'The mind,' thou says, 'can think only of these by measurement;' and just here I will remark that we have before us the circle, always about us, which is unending, so that by absolute 'measurement' the mind can realize that which is unending and eternal.

"But in order to consider this question properly, the mind must transcend the boundaries of time, as, absolutely speaking, there is no such thing as time. Thee will agree that there is no such thing as absolute originality, but that it exists only relatively; and thus relativity is the better word to apply to what we call time, for it is thus that we as finite beings subsist (in a condition of finitude), as originality requires time in which to produce that which is new to ourselves.

"We live in a world of appearances. The sun does not set, it only appears to; we do not see with our eyes; we feel with our nerves,—though this does not appear to be the case. During sleep we have

TIME AND ETERNITY

visions, to which we give a reality and consistency. On awakening* we are aware that we have been deceived by appearances. We appear to be in a condition of relativity merely, and we speak thus of originality and of time, when in reality these exist only in appearance, not absolutely. Time may then be defined as the interval between the production of the old and the development of the new. And there being no such thing as originality, then, absolutely speaking, time does not exist, as it requires time to produce what we call originality; and it matters not how much interval or lapse has existed, or may exist, no addition can be made to the ever-existing and eternal. It can be no other than it always has been and always will be. All things are spherical, and nothing since has been original or new; and hence all change, growth, and progress, all new forms, exist in appearance only; they are apparent and not real. Relatively, time, change, death, evil exist; but they exist only in appearance,—they are not real, absolutely.

“ ‘All are but parts of one stupendous whole,
Whose body nature is, and God the soul.’

“There is but ONE absolute, all-inclusive abstract, and that is Infinite Intelligence.

“ ‘Lives through all life, extends through all extent,
Spreads undivided, operates unspent!’

“There being but ONE all-inclusive substance or Intelligence, then finite intelligence must exist in power, will, liberty, obligation, and duty in, and is a part of, Infinite Intelligence. Thus man is potentially, though never actually, infinite, as he never ceases to progress. In substance he must be and is related to Infinite Intelligence, and is hence immortal.

“Eternity is that which is unending; its emblem is always before us in the circle, as I have before said. Its truth is a self-evident proposition, and it is seen in the same manner in which intelligent beings are seen and known by themselves and not by another. Thou thyself, in thy note, says that ‘the principle which governs matter is eternal.’ And I thank thee for the word ‘principle’; it means primordial, self-evident. It answers thy query: ‘What constitutes intelligence?’

“Thee says, ‘For my part I have no conception of intelligence aside from organized matter,’ etc. Thee here speaks of effects, as farther on thee says, ‘to matter, force, protoplasmic cell or in aggregation of them.’ I answer that the universe is Infinitely Intelligible, intelligence being self-evident in it, and in the energies which inhere in it. Infinite energy

* Cannot another and higher condition present itself which will be to our awakened state that which our awakened state is now to sleep; so that our awaking is but sleep?

and power we see each day of our lives asserted in the universe, and we cannot think of this energy and power as something temporary and finite; it is infinite and eternal, and all things inhere in it. Not that which it produces, as thou says, 'matter,' but in itself as principal cause. It will not do to confuse cause and effect, and to assert, as some do, 'that Nature is the true and living God;' as what we call Nature is but a name for a vast multitude of effects. We know of the laws of nature, and thus in common parlance we acknowledge an Infinite Lawgiver! All this is self-evident, and requires no proof. And there being no power or intelligence separate or apart from Infinite Intelligence and power, we are parts therefore approximately of Infinite Intelligence and power; and we are being evolved (if we are in our right sphere of thought) by Him who is eternal and who makes not only for righteousness, but also for consciousness, increase, and development,—in a word, for Intelligence. Intelligence being the universal divine law of Infinite Wisdom, it permeates all natural phenomenon, being an issue from the noumenon or thing-in-itself; and the fact that man or matter know not why or how they are being evolved and governed cannot make infinite power the less. Though I will observe here that the consciousness which Infinite Wisdom hath revealed to me is the source of the greatest happiness and enjoyment, so much so that without it I would be a miserable man.

"Thy friend,

"D. N."

THE RELIGION OF THE FRIEND.

"TO THE EDITOR OF THE OPEN COURT,—The religion of the Friend is so greatly differentiated from Religion as generally understood, that Isaac Penington, a distinguished Friend, two hundred years ago declared: 'Our religion stands in the opposite of yours.' And I thought I would explain a little to the readers of *The Open Court* of what are called 'Friends' principles.'

"In the first place, when we meet together for worship, we meet in silence, that the phenomenal man may be still and silent before the Eternal; thus we recognize the Socratic as well as the Pauline doctrine, 'That the things of man know no man but by the spirit of man that is in him; and so the things of God know no man but by the Spirit of God.' Recognizing herein also with Spencer the difference between what he calls 'the religious consciousness and the common consciousness.' The common (phenomenal) affairs of life we seek to lay aside for the time being, knowing that spiritual things are correlate with spiritual things, and that we can worship God in spirit and truth only as we receive ability directly and immediately from Him so to do. And likewise also in the ministry, we hold that that which gathers to God proceeds alone from Him! The ministry with us is *free*—'without money and without price,' and without distinction of sex—'neither male nor female in Christ!' The Bible we view as a description of man's

THE SELF-EVIDENT

conception of his Creator; and not as a description of His dealings with His creature man! The truths of the Scriptures, 'either on Christian or on heathen ground,' we estimate highly, holding with Paul that 'all Scriptures given by the inspiration of God are profitable, that the man of God may be thoroughly furnished unto good works.' And William Penn herein was the first of his time to quote from distinguished heathen writers as correlate with Christian thought.

"We hold to the universality of Divine illumination, and that 'Christ is the head of every man and first born of every creature.' And we distinguish, as Isaac Penington also did, between the 'outward garment' (the man Jesus) and the heavenly anointing; holding with the apostle John: 'Ye have all received an anointing (Christ), and need not that any man teach you, but as this self-same anointing teach you which is truth and no lie.'

"We do not put the man Jesus upon the pedestal of some overthrown heathen divinity, but esteem him, as did the apostles likewise, as 'our Elder Brother.' And this was a very common mode of expression concerning him among our early Friends; as he himself said, as we read, 'Whoso doeth the will of God the same is my brother, my sister, and my mother.'

"We bear an open testimony against all intemperance; neither excess nor deficiency in anything; and Friends were among the first to testify against the evils of their time and day.

"We can also believe in monism as the highest phase and plane of human thought—*Oneness*—'That they may be one, even as we are one, I in Thee, Thou in me, that they may be one in us,' as we read in the Similitude, for the Fourth Gospel we hold as such, 'the Spiritual Gospel,' as our early Friends termed it. We hold that we can become one with God as Jesus was, being the same in substance, or inner 'likeness,' we can assimilate with Him—be *at-one* in harmony and purpose and thus *experience* the at-one-ment.

"This is in a few words the faith of the Friend, and it does not take many words to describe * 'the *one thing needful*.' And herein I would inquire of the readers of *The Open Court* whether there is any reason why they cannot unite with us in our *esoteric* association. Huxley has said that 'the Religion of the future is to be of the silent sort.' Pythagoras taught the same truth three thousand years ago, and it remains the same 'one thing' in substance to-day.

"D. N."

THE SELF-EVIDENT.

"THE new translation of the Old Testament has restored the Hebrew reading of Psalm vii. 5, 'Thou hast made him (man) but little lower than God, and has crowned him with glory and honor,' and the Scrip-

* We object to the idea that thought can be materialized in a book by means of type.

tures largely treat of 'the angel of the Eternal' as the soul-life posited in man, and of all contrary to this as being of the adversary. Jesus speaks, we read, of the divine nature in man as something which is correlate, in 'continual' correspondence with Deity, 'Their angels do continually behold the face of the Heavenly Father.' This doctrine I hold to be the quintessence of the thought of Jesus, and would inquire whether it is not something which we can apply to our experience, and know that what the great Artist has said is true: 'There is a divinity which shapes our ends, rough-hew them how we will.'

"Now, the consensus of finite intelligence is so constituted that it regards as a waste of effort all attempts to demonstrate that which is self-evident; and Infinite Power is one of those self-evident facts which all *intelligent* men perceive,—infinite energy asserting itself in all things each day of our lives! It is also evident that there can be no increase to infinite power, and that the only limit which can be assigned to it is self-limit. In other words, that there cannot be two infinite powers, as that would imply what in the *nature of intelligence* is self-contradictory, and therefore is absurd and unthinkable. Infinite power must hence be without '*variableness or shadow of turning*,' and is eternally the same in itself, and in all its effects. But finite or *derivative* power, and intelligence, is conscious of increase in knowledge and in intelligence. Man is constantly converting the unknown into the known—has a wonderful facility for progress, increase, and evolution; he is continually finding out that which in phenomena is new (original) to himself. Among his faculties is the faculty of *awareness*, wherein he knows that all his powers and faculties are derived powers and faculties; consciousness in him not only proves that he is an intelligence, but also that he is an inhabitant of a universe of infinite intelligibility, *in which he is being developed*! He knows that he is not a first cause, but that he is an effect from an infinite cause and power: he knows something of his genesis, and of the impact of the two instrumental causes which called him into conscious physical being, and is aware of the persistency of that being,—that through the annual total changes of his animal body, that he *persists* in being only himself!

"He *knows* of the possession of a common consciousness, and of a religious (spiritual) consciousness, and he is aware herein of being evolved (developed), by a power not himself, which makes for consciousness as well as for righteousness; and thus he knows that he possesses a moral nature as well as a spiritual nature. And herein let us apply a criterion of that great and good man, John Woolman, who wrote thus one hundred years ago: 'There is a Principle, which is pure, placed in the human mind, which in different ages and places hath been called by different names; it is, however, pure, and proceeds from God. It is deep and inward, confined to no form of religion, nor excluded from any, where the heart stands in perfect sincerity. In whomsoever this takes root and grows, they become brethren.' It may be objected that in this

DIVINE POWER

citation I am wandering away from the self-evident; but if this be the case, this is one of those truths which comes to man by reason of development and evolution, and hence belongs to his capacity and nature by reason of affinity and assimilation, and a man is as his affinities are! But let us keep to what Herbert Spencer calls the 'common consciousness' or what the apostle calls 'an animal man,' which man needs development and evolution, in order that he may become a 'spiritual man,' and thus come to that condition of *awareness* wherein he knows of a 'pure principle' within himself which '*proceeds from God.*'

"We have seen that infinite power comprises all power, and therefore admits of no power operating upon it, or external to it. Infinite space proves this, as it comprises all space; and as a portion of space is a part of infinite space, so is the finite a part of the infinite, or of the ALL!

"Infinite power, then, includes all finite power and its issue, because every effect must inhere in its cause; therefore the process of evolution—unfolding!—is but the action of infinite power upon the derivative and finite—man's ideas and discoveries not being original,—as he is only finding out more and more of the infinite and of the eternal. This being true, therefore infinite power must also be infinite intelligence, because of the reason just assigned, that infinite power includes all power, and therefore all intelligence; *Infinite Intelligence being thus self-evident to finite intelligence!* He being revealed by Himself, as are all things which He has produced, each thing by itself, to intelligent, conscious man!

"And when we get rid of the idea of a Creator in the sense that there ever could have been a time when cause was and effect was not, then we come to the true idea of Infinite Intelligence, from whom we derive impress, likeness, and being. When we come to this through what Herbert Spencer calls 'the religious consciousness' (which is a self-evident power in man); when subject and object coalesce through affinity: then man becomes endowed with spiritual-mindedness. He lives to God, and thus he becomes possessed of God-power, and receives thus an endowment, and becomes identified with that principle which dwelt in Jesus of Nazareth, which is the eternal Christ of God. In such a man the two worlds meet, he is now representative of both, and becomes acquainted with the narrow way and strait gate which lead unto that life which the man Christ Jesus symbolized as 'the Way.' It was over this lack of spiritual vision that Jesus wept,* and on account of which 'he went up into a mountain apart to pray; and when evening was come he was there alone.' He prayed unutterable prayers that the eyes of their souls might be opened so that they might realize Christ within, and thus, experimentally, through development, become acquainted with that *power* which dwelt so richly in him of Nazareth! And this power is divine power, or divine

* "And he groaned deeply in his spirit, he says, Why does this generation seek a Sign?" Mark viii. 12.

inspiration, and is as universal as man is universal, and is a *self-evident fact to all men who live in Infinite Intelligence*. Suppose that this power in man as a finite and derivative being is in embryo only? What does this prove? Why, it only proves his possibilities, his capacity, his nature for increase and evolution, and that he is thus what the All is, absolutely.

"Latent and invisible the divine seed may be, yet it *never ceases* to progress, to evolve, to unfold, and therefore it is immortal, and survives that appearance which men call death!

"Jesus told the Jews, 'Ye understand not the scriptures or the power of God.' And one great cause of the irreligion which exists, is in thus misunderstanding Infinite Power; expecting it to do for us that which is inherently impossible, as God is self-limited, for the reason, as we have seen, that there can be but ONE infinite. The old idea makes him a very poor workman—'making man and then repenting of having made him,' etc. Now, as there can only be one infinite, all things have, of necessity, to be finite and derivative, and to suppose that it could be otherwise, is to be absurd. How much man has perplexed himself over the enigma of evil, as to *how* it came into the world? Now, all things which proceed from the Infinite are simply *minus* the infinite, and in this sense only they are imperfect; for perfection alone is the attribute of the Infinite. In the infinite variety of effects which flow from the infinite cause, from eternity to eternity, all are good in the sense of the '*restoration of all things*'; finite beings seeing only in part—the All they cannot see!

" 'God loves from whole to parts; but human soul
Must rise from individual to the whole.'

"To the mind of the All, evil cannot be an end; it is simply an incident in the endless variety which flows from the Eternal Mind. Man is so constituted as to feel keenly the evil to which he is subjected in this world; and death is the *sum* of all evil to him. And he becomes victorious here only when he sees in this '*the restoration of all things*,'—when death becomes a passport to a higher and better life,—when he possesses the *knowledge to believe* that he is *being perfected* in the endless processes of Infinite Intelligence; then, and only then, can the problem of evil be solved to him in an endless '*restoration of all things*,' which in other language means that man has an unending and an immortal capacity for increase, progress, and evolution, and never ceasing to progress, he of course survives the grave, and is immortal.

"The Philosopher (the Friend) is a Phenomonist and a Noumenonist also, and hence he sees not only with his eyes but with his soul also; and above all he is an Optimist,—he perceives that our nature it is that makes us what we are, and that if we were different from what we are we should be *other* beings. Man is as he is; if he were different he would not be man! And his progress proves that remedial means are

THE SUPERIOR MAN

being constantly applied to his environments to correct them,—that he may outgrow them (error and wrong), and thus be constantly putting off inferior conditions, and putting on superior—thus to become in time what Confucius called ‘The Superior Man’! And the superior man does not foolishly charge Deity with not having done the best He could in the production of man, and of all things which have ‘come forth and proceeded from Him;’ on the contrary he *co-operates* with Him, and with His divine order, in its evolutionary processes for the elevation of man and for his immortal unfolding.

“Socrates, in speaking of the divinity in man, the Soul, said that it was ‘modelled after the eternal idea of the good, the true, and the beautiful.’ And that wonderful man of the Elizabethan age thus discourses concerning him. ‘How noble in reason! how infinite in faculties! in form and moving how express and admirable! in action how like an angel! in apprehension, how like a God!’ After a period of depression and ‘inward sufferings,’ the prophet George Fox ‘saw *the infinite love of God.*’ ‘I saw also,’ he writes in his journal, ‘that there was an ocean of darkness and death; but an infinite ocean of light and love which flowed over the ocean of darkness. In that I saw the *infinite love of God*, and had great openings.’ And Whittier, discoursing upon this theme, thus sings:

“ ‘O Beauty, old yet ever new!
Eternal voice and Inward word,
The Logos of the Greek and Jew,
The old sphere-music which the Samian heard!

“ ‘Truth which the sage and prophet saw,
Long sought without, but found within,
The law of Love beyond all law,
The Life o’erflowing mortal death and sin!

“ ‘Shine on us with the light which glowed
Upon the trance-bound shepherd’s way,
Who saw the Darkness overflowed
And drowned by tides of everlasting day.’

“D. N.”

ARTICLES IN THE “ENCYCLOPÆDIA BRITANNICA.”

“THE latest edition of the ‘Encyclopædia Britannica’—confessedly the chief work of its kind in our language—presents the results of modern biblical information in many articles, but especially in those on ‘Canon of the Bible’ and ‘Gospels.’ The former is by Samuel Davidson, the latter by Edwin A. Abbott, both of them distinguished scholars and writers of the highest standing. In regard to the study of the New

Testament, both of them agree with Matthew Arnold that this is a subject of intellectual seriousness, and that when 'the Bible is read aright, it will be found to deal, in a way incomparable for effectiveness, with facts of experience most pressing, momentous, and real.'

"Now, some persons are possessed with the idea that because the authorship of the different books of the Bible is not such as they have supposed it to be, that therefore the negation of this favorite view operates against the truth therein set forth. But no Friend can surely be troubled herein, as all such must know that truth is the product of no particular age or clime. Take here, for instance, the declaration of the distinguished legate Monsignor Capel, who was sent to this country on a mission a few years since by the Church of Rome. 'He argued,' says the despatch published in all our public prints, 'that Christianity does not depend alone on reading the Bible. *During the first three centuries there was no New Testament.* The Catholic Church says read the Scriptures, but do not put your own interpretation on them. In conclusion he begged his hearers to look at the matter in the light of history and reason, and not blindly follow the shibboleths of prejudice repeated during four centuries.'

"The authors above alluded to in the 'Encyclopædia,' agree with the following summing up of Matthew Arnold: 'The upshot of all this for the reader of Literature and Dogma is that our original short sentence about the record of the words and life of Jesus holds good. The record, we said, when we first got it, had passed through at least half a century, or more, of oral tradition, and through more than one written account.' ('God and the Bible,' p. 225.)

"Edwin A. Abbott claims that 'the original tradition,' as he calls it, of the record, is to be found in the Synoptic Gospels, and that that of Mark is the earliest of the three. For instance, he compares Mark i. 32-34, with Matthew viii. 16, and Luke iv. 40, 41, and finds the 'Original Gospel,' and 'Triple Gospel,' herein: 'They brought unto him all that were sick. . . . And he healed many,' etc. But Matthew says *all* were treated, and Luke has it '*every one* of them.'

"As it may not be in the power of some of the readers of the *Intelligencer and Journal* to examine the Encyclopædia, I will state that Samuel Davidson's 'Canon of the Bible,' which contains the substance of the Encyclopædia article, can be had at the book stores, having passed through several editions; as also can E. A. Abbott's 'Common Tradition of the Synoptic Gospels' be obtained in like manner.

"In regard to the Fourth Gospel, Dr. Abbott does not believe that Justin Martyr quoted it verbally, though he agrees with Dr. Sanday ('Gospels,' p. 276) 'in an association of ideas.' Further, on this subject, Dr. Abbott says, 'Evidence has been drawn from the epistle of Barnabas, the "Shepherd of Hermas," the Ignatian letters, the epistle of Polycarp, the works of Justin, and the Clementine Homilies, to show that the authors of these writings used the Fourth Gospel; and no candid mind

MILLENARISM

can resist the proof that some of them knew and were influenced by the *thoughts* of the Fourth Gospel, while some even used its language. But it is by no means certain, indeed it is improbable, that they knew of it as a Gospel written by "the disciple whom Jesus loved." Else, how comes it that Justin quotes Matthew about fifty times and the Fourth Gospel once, or not at all?

"Upon this subject Matthew Arnold writes thus: 'For at least fifty years the Johannine Gospel remained, like our other three gospels, liable to changes, interpretations, additions; until at last, like them, towards the close of the second century, by ever-increasing use and veneration, it passed into the settled state of Holy Scripture.'

"The earliest tradition, that of the Canon of Muratori, has this fragment: 'The fourth of the Gospels is by the disciple John. He was pressed by his fellow disciples and fellow bishops, and he said: "Fast with me this day, and for three days; and whatsoever shall be revealed to each one of us, let us relate it to the rest." In the same night it was revealed to the apostle Andrew that John should write the whole in his name, and all the rest should revise it.' In like manner is the tradition related by Clement of Alexandria, who died A.D. 220. 'John wrote last,' says Clement, 'aware that in the other Gospels were declared the things of flesh and blood, being moved by his acquaintance, and being inspired by the Spirit, composed a spiritual Gospel.' To the like effect, Epiphanius, in the latter part of the fourth century, says that 'John wrote last, wrote reluctantly, wrote because he was constrained to write, wrote in Asia at the age of ninety.'

"D. N."

MILLENARISM.

"EVER since the lesson leaf concerning 'the coming of the Son of Man' was under consideration, I have been intending to write a short article upon the subject of Millenarism. To some it may seem strange for me to assert that the second coming of Jesus in the flesh was considered as a very essential part of the Christian religion in the first and second centuries, yet such is an unquestioned fact, as all authorities agree. Before our era the Jewish mind at different times was much excited upon this subject, and the belief was generally founded upon Psalm xc. 4, according to which one thousand years before Jehovah are as one day, compared with the account of creation as rendered in Genesis, designating six thousand years of toil, and the subsequent Sabbath, as representing one thousand years of quietness and rest. This idea, like the whole eschatology of the primitive church, had its roots in the Jewish apocalyptic literature. At first it was assumed that the Messianic kingdom would last forever. (See the Prophets: Jeremiah xxiv. 6; Ezekiel xxxvii. 25; Joel iii. 20; Daniel vi. 26; Enoch xii. 14*), and this

* The book of Enoch was brought from Abyssinia by Bruce the traveller, and appeared in an English version in 1826, and immediately pro-

view is clearly alluded to in John xii. 34. But subsequently a limited period was assigned to the Messianic kingdom, though in Matthew viii. 2, Luke xxii. 16, or in Matthew xix. 28, no such limit is designated, neither is there in the apostolic epistles any trace of the millennium view being held in them.* In the Revelation of John, however (chapter-xx.) there is a tremendous portraiture of the feeling of the age in which it was written. After the Christ has appeared from heaven in the guise of a warrior, and vanquished the anti-Christian power, the wisdom of the world, and the devil, those who have been steadfast in the time of the last catastrophe, and have given up their lives for their faith, shall be raised up, and shall reign with Christ on this earth one thousand years as a royal priesthood. At the end of this time Satan is to be loosed again for a short season; he will then prepare a new onslaught, but God will miraculously destroy him and his hosts. Then there will be a general resurrection of the dead, the last judgment, and the creation of a new heaven and a new earth, etc.

"The history of the reception and of the non-reception of the Apocalypse of John is in itself quite a history of the millennium controversy in the early church. The apostolic fathers manifest no acquaintance with this work in their writings, but Justin, A.D. 160, speaks of it and of its chiliasm as the necessary part of a complete orthodoxy, although he knows Christians who do not accept it. In time the Greek Church utterly discredited the chiliastic views of the Revelation, and through the efforts of Dionysius, Bishop of Alexandria, it was removed from the Greek Canon in the fourth century, he insisting that the allegorical interpretation was the true exegesis. For many centuries the Greek Church kept the Johannine Apocalypse out of its canon, and thus the spiritualizing eschatology of Origen and his school was preserved intact in the East.

"The Western church, however, clung to the orthodox idea of the millennium, together with the sensuous view in the Apocalypse, and entertained no doubt as to its apostolic authorship; indeed, an Apocalypse of Peter was retained in the canon in the third century, and the Apocalypse of Hermas was much read, and kept its place in some Bibles in the Middle Ages. The millennium delusion continued to have powerful support in the West. In the fifth century, however, it began to die out, but towards the close of the tenth century there was a great revival, and the popular belief was that the end of the one thousand years was approaching which had been foretold by John and that '*the time was at hand.*'

"The Western church was more conservative than the East; this was in part her reason for clinging to chiliasm; but the church had another reason in the fact that Marcion and the Gnostics would have nothing to

duced great interest in Europe. The book was supposed to have been originally composed about the time of the Christian era.

* James v. 3-8; 2 Peter iii. 7-10; 1 Thessalonians iv. 16; 2 Thessalonians ii. 1-3; Revelation entire.

PORPHYRY

do with it. The early Fathers believed in chiliasm simply because it was part of the traditions of the church, and Irenæus, Hippolytus, and Tertullian believed it as the apostolic fathers did.

"The mind of the West was modified by Greek theology which reached it through the labors of Jerome, Rufinus, and Ambrose. It was, however, to Augustine on whom the great task devolved of giving a direction to Western theology which finally carried it clear of millenarism. At one period of his life he himself had believed in it; but the times were now more auspicious for the church, and a position of supremacy upon the earth seemed now to be her portion, and he was led to elaborate the idea of the kingdom of Christ and the city of God.

"D. N."

"EVERGREEN, 7 mo. 21, 1891.

"MY DEAR FRIEND,—I have received thy letter, and also the newspaper containing thy 'creed.' In regard to the former, I think that thy doubts as to the historic verity of the personal existence of Jesus of Nazareth, and that he lived in Judea and taught there about eighteen hundred years ago, are not well founded. The testimony of the philosopher Porphyry, 220 A.D., too, who wrote in his book against Christianity of him as *'That noble soul who has ascended unto heaven and who has by a certain fatality become an occasion of error.'* In respect to thy 'creed,' mine is shorter, though, as I understand what thee has written, I like it generally. I hold, however, that the intelligent soul of man is correlate with the Infinite Soul, from whom we proceed, and unto whom we will, if faithful to the Light, become more and more intimately and familiarly associated in time and in eternity.

"Thy friend as ever,

"D. N."

"HOME, 10 mo. 2, 1891.

"MY DEAR FRIEND,—I fear, as thou dost, that our Society, as a whole, is in its decadence. I was brought up at the feet, so to speak, of such great souls as Elias Hicks, Thomas Wetherall, Edward Stahler, Jesse Kersey, and Jacob Ritter; At the times of the Yearly Meeting in Philadelphia, seated in a little chair, when a boy, with what love and admiration I used to listen to their conversation! And Lucretia Mott, George Truman, Benjamin Hallowell, and Henry W. Ridgway were my intimate friends. I see as thou dost that our lot has fallen among the unwise, 'who are seeking to make perfect in the flesh.' George Fox expressed his gladness that he was sent to call men 'to the Light, Life, and Spirit,' and no intelligent man can deny that the Society of Friends were called, and are called, to be blind to aught else than the light which lighteth every man who cometh into the world.

"The cause of the decadence which has come upon us as a pall is for the reason that the infinite power and light of Eternal Wisdom is not now with us as much as those who are alive desire. We have as a

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whole largely left the Fountain and have been engaged in 'hewing out unto ourselves cisterns, broken cisterns, which hold no living water.' Whittier's stanza in his recent poem reads thus :

" ' With deeper voice than any speech
Of mortal lips from man to man,
What earth's un wisdom cannot teach,
The Spirit only can.' "

" As there has been much dispute as to George Fox's formulation of Scriptural terminology, and had Thomas Elwood and the Friends who prepared his ' Journal' for publication, been honest enough to have published his letter to Oliver Cromwell, wherein he used the term '*the son of God*' as applying to himself, that is, to the inner seed, light, life, reason, and grace which is the Spirit's gift, as a capacity to every human soul, it would have then been seen. I say, had this letter and other such original documents been printed which he had left with his other papers for publication, it would have then been clearly seen that he understood the commentaries in the Fourth Gospel which explain such sayings as ' I am the resurrection and the life,' etc. And such glosses and commentaries are very frequent in the New Testament; as in John, ' I have not spoken of myself,' ' I speak not of myself,' ' of myself I can do nothing,' ' the son of himself can do nothing.' Again, by way of explanation, it is added, ' He spake of the Spirit,' and so throughout the book ' it is the Spirit which quickeneth, the flesh profiteth nothing.' So in the Synoptics he said it was a wicked and an adulterous generation that sought after signs and wonders, and none should be given them. Now, was not Jesus consistent in this most explicit declaration, which is not only in the first three Gospels, but also in the original logi? The answer is ready in the gloss in relation to these alleged signs and wonders,—'*all these things are done in parables!*' "

" Thy friend,

" D. N."

" EDITORS INTELLIGENCER AND JOURNAL,—One would suppose from what our friend ' I. R.' has written in a recent article in your paper, that the expression ' Our Lord and Saviour Jesus Christ' was a frequently used and authoritative phrase of the Scriptures. It is, on the contrary, found but twice in the New Testament as a phrase, and both times in the Second Epistle of Peter. And the genuineness of this epistle is questioned by many authorities. Canon Farrar, in his ' Early Days of Christianity,' says: ' Neither Polycarp, nor Ignatius, nor Barnabas, nor Clement of Rome, nor Justin Martyr, nor Theophilus, nor Cyprian, nor the Vetus Italia, nor the Muratorian Canon, can be proven to even allude to it. Erasmus, Luther, and Calvin freely express their doubts [concerning it], shared by Cajetan, Grotius, Scaliger and Schalegler, Huguenfeld, Bluk, Davidson, Messner, Weiss, Hather, etc.' "

THE SAVIOUR

"Further, in relation to the subject of a Saviour, I will quote from the memorial of Deborah Evans, the (first) wife of William Evans, in the collection of memorials published in 1821. It was understood to have been written by her father-in-law, Jonathan Evans. The extract is as follows:

"'At another season she said that some time back, upon hearing some parts of the New Testament read respecting our Saviour, the query occurred, "What do I know of a Saviour?" and it was presently followed by the evidence that she had felt a principle in her own mind which had shown her what was wrong, and that as she attended to it it would prove a Saviour to her.'

"Do we Friends, I would in great love inquire, want anything more than that blessed Light and Life which enlighteneth every man that cometh into the world? Do we desire to join hands with that multitude which Jesus denounced as a wicked and adulterous generation who were seeking after a sign? In relation to this subject I will quote, in conclusion, from the recent beautiful poem of Whittier, 'Between the Gates,' and thus leave the subject:

"'With deeper voice than any speech
Of mortal lips from man to man,
What earth's unwisdom cannot teach,
The Spirit only can.'

"D. N."

THE USE OF THE NAME "LORD."

"VERY good books are the 'Companions' to the Revision of the Old and of the New Testament, the first prepared by the American, and the second by the English Committee of Revisers. The American committee desired to have the name Jehovah restored to the Old Testament, and in reference to the term Lord, which is used instead, they query, 'Why should a habit, originating in nothing but a superstition, be retained?' They speak of the Greek translators as not transferring the Hebrew word, but uniformly rendering the Greek word *Kurios* instead. Now, this word is simply the correlative of Master, abbreviated Mr. with us, or of Herr, in German, the word *Theos* being the Greek term for the Supreme Deity. But the English revisers rejected this sensible suggestion of the Americans, and hence the Jewish 'superstition' was not corrected in the revised copy of the Old Testament.

"Now, the above Greek word, *Kurios*, seems to have been applied to Jesus by Paul in the first instance, as his writings are the first in order of time in the New Testament. And the question arises, Why did he do this? and in order to understand his reasons for so doing we must remember that he was addressing Greeks, in the Greek language, and that these people were in the habit of addressing their 'masters' by this term *Kurios*, as for instance, 'Kurios Socrates,' and 'Kurios Plato,' and at this very time, if Mr. Jones or Mr. Smith, a 'gentleman,' were to go

to Greece, he would be thus addressed. But Paul says that no man can call Jesus *Kurios* (or Lord) but by the Spirit, and he further explains, 'that the Lord is the Spirit.' Now, he had no authority for using the word *Kurios* thus, by the Greek language, but Paul, like George Fox, could say, 'before language was I am,' and hence he used this term in this arbitrary manner,—the word *Psuche* being the Greek term for Spirit,—but herein he was careful to add, too, by way of comment, 'Where the Spirit of the Lord is, there is Liberty.'*

"On page 170 of the 'Companion of the Revised Old Testament' all this is alluded to, and it is stated that the word Lord simply conveys the idea of authority, power, and majesty, etc. And here we see what becomes of the reasoning of E. E. H. in a recent issue of the *Intelligencer*, that because the apostle applied such terms to Jesus, therefore he (Jesus) must be the Almighty.

"Now, D. N. knew very well that Jesus was called Saviour, other than in the Epistle of Peter, a few times in the New Testament; but he stated that the exact phrase, 'Our Lord and Saviour Jesus Christ,' was only to be found in the Second Epistle of Peter. And in respect to this term 'Our Saviour,' I would inquire what is its Scriptural meaning? Now, herein we find in the Old Testament this language (I quote from memory), 'He sent them saviours to deliver them from the power of their enemies,' and that 'God raised up Jesus to be a prince and a Saviour;' and Paul, explaining to the Romans who Jesus was, says: 'I affirm that Jesus the Anointed was a minister of the circumcision for the truth of God.' And here in conclusion I will but add that if we read our Bibles by the light of Divine Intelligence, and by the commentaries thereof, that they will be found to be 'profitable' reading, and that good commentaries, too, will be found in the Scriptures themselves. For instance, in the Fourth Gospel, after Jesus is spoken of as 'the resurrection and the life,' and 'the way, the truth, and the life,' it is explained 'I have not spoken of myself;' and over and over again it is reiterated 'Of mine own self I can do nothing.' The secret being that the word Jesus stands as a synonyme.

"D. N."

"EVERGREEN, 3 mo. 22, 1892.

"TO T. ELWOOD LONGSHORE.

"MY DEAR FRIEND,—Thou asks me to criticise thy book. Well, there is much in it with which I unite and commend; but thou knows very well that thy philosophy and mine of the world and of man do not agree. In the world of human nature I see a moral order, and in him (man) I find a law which is eternal and enduring; and in this law I find and feel, and find because I feel, an inexorable Nemesis with an irresistible

* "Lord or Sir." See foot-note, p. 149, Revised New Testament. John iv. 11.

WILLIAM PENN

power to enforce a certain kind of conduct. This moral and spiritual entity is Infinite in energy, in potentiality, and existence, ever urging man forward and onward as a feeling, thinking, and a progressive being. This living power and entity I call by the name of Infinite Intelligence. Now, this God-idea I do not find in thy book; and this is the Alpha and Omega of my philosophy; therefore, to me thy book is negative of the higher Wisdom and of the higher Good. And here I will just remark that I do not find that the consensus competent agrees with thy etymology as to the word God, as they date it back to a Sanscrit root having the meaning 'to call on,' 'invoke,' 'thing invoked,' 'object prayed to.' So the word signifies much more than thou hast it, 'good.'

"We live in a world infinitely intelligible; therefore it proceeds from a something infinitely intelligent, and infinitely wise, and infinitely good also.

"What thou says concerning superstition, credulity, and creeds, I in the main unite with. The great idea, Infinite Intelligence, however, clears the mind and heart of these effectually as nothing else will! It is a sorrowful fact, nevertheless, that the religion of the world is but little more than the creed of credulity. And I find myself very much alone among men in my faith in the Infinite, in that I do not limit Him, and thus insult Him, by positing Him in the past ages of the world so exclusively, as many do, instead of finding and enjoying Him now and here in this present time, as I now do each and every day of my life as an Almighty Friend and an ever-present counsellor. 'The Lord,' said Isaac Penington, 'hath judged me for that which many to this day wear in their crown.' So it is in this day also; they wear those baubles which Penington calls carnal wisdom, 'of which many,' he says, 'cannot bear to hear.' So it is with us in our warfare against these demons which lay waste and destroy the pure seed of truth. There is wisdom in what J. P. says herein as to his experience. 'For all the souls of mankind, how my mind hath been bowed in unutterable breathings of spirit before my God, and could not be silenced until He quieted my spirit in the righteousness and excellence of His will, and bid me leave it to Him.'

"Thy affectionate friend,

"D. N."

THE UNIVERSALITY OF INWARD LIGHT.

"'There is no great and no small
To the Soul that maketh all:
And where it cometh all things are;
And it cometh everywhere.'—EMERSON.

"If the author of the article taken from the *Outlook*, and published in the *Intelligencer and Journal* of Seventh month 7th, had examined William Penn's 'Christian Quaker,' a copy of which I have before me, published in 1674, he would not have written as he did, limiting Divine Grace and Truth to a special time and people. William Penn, under the

heading styled 'The Antiquity of the Light Within,' gives very many quotations from ancient Grecian philosophers to show that 'Glory to God in the highest, peace on earth and good-will to men,' is not a new idea. So have G. B. Stebbins and Lydia Maria Child, in their works, 'The Bible of Ages,' and 'Aspirations of the World,' proved conclusively that the idea of 'the Fatherhood of God and the brotherhood of man' was in the thought of many ancient peoples. Surely our author knew it was from the Old Testament that Jesus took some of his fittest illustrations. He quoted with approval from the Psalms that most exalted thought: 'Ye are gods, and all of you are children of the Most High.' So, also, he alluded to 'all the Prophets' as having taught concerning the nearness of the Almighty to His creature man.

"The name Father is largely applied to Deity in the Old Testament,—so frequently that it seems to be a superfluity to quote more than a few texts. 'Thou art my Father and my God, and the Rock of my Salvation.' (Psalm lxxxix. 26.) 'When my father and my mother forsake me then the Lord will take me up.' (Psalm xxvi. 10.) 'A father of the fatherless.' (Psalm lxxviii. 5.) 'The mighty God, the everlasting Father.' (Isaiah ix. 6.) 'O Lord, thou art our Father, our Redeemer, thy name is from everlasting.' (Isaiah lxiii. 16.) 'Have we not all one Father? And hath not one God created us?' (Malachi ii. 10.) It seems useless to quote farther; this idea permeates the book.

"In fact, the idea of the fatherhood of Deity was the property of all peoples, as Max Müller has established, *Dyn-pire*, in Sanscrit, being 'Father in Heaven,' and from it, Jupiter. And so Homer sang:

" 'O first and greatest; God by gods adored,
We own Thy might, our Father and our Lord.'

"Also, it was the poet Cleanthes whom Paul quoted at Athens:

" 'Since we are Thy offspring, and we alone of all
That live and creep on the earth have power of imitative speech,
Therefore will I praise Thee and hymn forever Thy power.'

"The poet concludes his verse thus:

" 'Poor fools! who long for happiness,
But will not see nor hear the divine commands.'

"The ancients seemed to understand their own heredity better than we! The idea of a loving Father originated with the first lisps of the human race. In fact, we cannot give it an origin. It proclaimed *itself* to the rough-hewn and infant mind of man from within; it proclaimed itself from without, from the earth, the sky, and the stars; from the trees and flowers, and from all nature, and just as strongly and divinely does it *now*. As far back as 1500 B.C. this deep thought was sung:

HERMES TRISMEGISTUS

“On that Effulgent Power which is God himself, and is called the light of the radiant sun, do I meditate; governed by the mysterious light which resides *in* me for purposes of thought. I myself am an irradiated manifestation of the Supreme Being. There is only one Deity; He is the Great Soul. He is called the Sun, for He is the Soul of all beings. Poets make Him manifold by their words, though He is one. There is only One God, omnipotent, eternal, omnipresent. He is the Great Soul of which other gods are but parts.’

“The author of the article in the *Outlook* says: ‘Although in Pagan literature you will find sometimes the word “Father” applied to God, it is always to God as the author of our being, not as the kindly guardian, the personal counsellor, the individual friend, the protector.’ He is entirely mistaken. In the *Shu-king*, a sacred book of the Chinese of extremely ancient origin, probably two thousand years before Christ, is this: ‘God is the parent of men. He is compassionate and unwearied in blessing, and clear-seeing and intelligent; He dwells with men in all their actions.’

“Again, by Hermes Trismegistus, Egyptian, also of exceedingly ancient day, was this song sung: ‘Thou art what I am; Thou art what I do; Thou art what I say. Thou art all things and there is nothing which Thou art not. Thou art all that is made and all that is not made. Thou art the Good that doeth all things. Thou art the Father. O All! receive a rational homage from all things. Thou art God. Thy man crieth these things unto Thee, by the fire, by the air, by the earth, by the water, by the spirit, by all beings.’

“In another place the author of the *Outlook* makes another bold assertion, that ‘Primitive Buddhism knew no God.’ Listen to this Buddhist prayer most ancient: ‘O Thou Eternal One, Thou Perfection of Time, Thou truest Truth, Thou Changeless essence of all change, *Thou most excellent radiance of mercy*, I take refuge in Thee.’

“Again, our author says, ‘Mohammedanism knows nothing but incarnate Law.’ Does this verify that assertion: ‘God is the light of the heavens and the earth. Hast thou not seen how all in the heavens and in the earth uttereth the praise of God? The very birds as they spread their wings, every creature, knoweth its prayer and its praise. The East and the West are God’s; therefore whichever way ye turn there is the face of God. He will guide unto Himself all who turn to Him; those who believe and whose hearts rest securely on the thought of God.’ And does that sound as though He were not revered as the guardian, the personal counsellor, the individual friend, the protector? For thus spake Mohammed himself, the founder of the Mohammedan religion. Again, the same idea of the Love, the Goodness, the Mercy of God is expressed in the Sabæan Litany, written long centuries before the Christian era: ‘Thou art the King of Mankind, the Protector of the Universe. From Thee all light cometh. Thou art the Ordainer of all good things, who givest inspiration and guidance unto all. O Thou Merciful One, who

art exalted above all imperfections, descend into our intellects and purge us from every ill. Thou art the Helper of Mankind one and all.'

"The soul only can see the soul, and by bringing ourselves in harmony with that pure essence only can we see its eternal source, which flows through all nature and through each man, one perpetual guiding stream of wisdom, beauty, and love."

"MY DEAR FRIEND,—I have been intending to reply to thy beautifully type-written letter of First month, but the time has been much occupied with the diverse affairs of life in its varied aspects. Thy first query as to my statement at the funeral of our friend Samuel Jeanes.

"Thee is perhaps aware that he was a distinguished Orientalist, and in the line of resemblances of our world's religions he was like William Penn, a great inquirer and student, and herein he found, as I stated, that in India there were very many thousands of people whose form of worship and life was as that of Friends, or rather that which we Friends profess—VERIFICATION! by the Spirit of God. For is not that beautiful picture of thought frequently presented in our religious assemblages? 'As many as are led by the Spirit of God are the heirs of God, and joint heirs with Jesus Christ.'

"Some years ago, when the late John Stokes and I were travelling together, after considerable conversation, silence sealed our lips, and as we approached the station where he would leave me, he said, 'David, I have been thinking of what I should commend thee to, and I can think of nothing else than the Spirit of truth.' And in remembrance of this I have written the following lines.

"Thy affectionate friend,

"DAVID NEWPORT.

"TO JOSEPH ELKINTON."

THE NEW DISPENSATION.

"I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth."—JOHN xiv. 16.

ANOTHER dispensation all others above,

The highest and noblest, as Jesus has said;

As the stars in their brightness, 'tis the sunshine of love,

Giving light to the living and life to the dead!

O Spirit of truth, may we ever serve Thee

As Saviour, as Friend, and as Lord;

May Thy promptings be clear to follow and love,

To serve and to honor in thought and in word.

THE SPIRIT OF TRUTH

May Thy constant abiding ever be near,
To comfort with joy and in our endeavor
To please only Thee, and to witness Thy favor,
Which we know must continue for ever and ever.

For harmony eternal Thy promise has been,
To Thy lovers and kindred who liveth in Thee,
Ah! the joy which Thou giv'st, O "Mother"* adored,
Is the truth of the Spirit which makes the mind free.

From bondage Thou freest, from symbol, and type,
From figure and scroll Thou lift'st the soul,
From priests and from idols Thy children are free,
No script can confine them, no credo control!

Then fear not the truth, O thou doubter of God!
'Tis "the mixture"† thou seest which leadeth away,
'Tis the letter that killeth, that causeth the strife,
Directing, O brother, thy reason astray!

In the place, then, of records, "describing"‡ the past;
Be thou led by the spirit, be steadfast of mind,
Be honest and brave in the battle of life,
Be loving and courteous to thy humankind.

WITCHCRAFT, DEMONOLOGY, AND SORCERY.

"EDITORS INTELLIGENCER AND JOURNAL,—I do not wonder at the astonishment expressed by N. C. at the figures furnished by me in a former article on the above subject. They are the figures and estimates of a very accurate and careful historian. I was likewise astonished at their extent; but in the examination of his authorities, which consist principally in the admissions and boastings of old writers, they may not be so much out of the way as our friend N. C. thinks them. Now, let us consider the panic in New England on this subject as late as 1692, in which so many lost their lives,—one being a man upward of eighty, who was tortured before execution; and let us spread in imagination such a panic over Christian and Mahometan Europe and Asia, for the space of three hundred years; keeping in mind the then universal belief of

* Ecclesiastes xxiv. 18 and Galatians iv. 26.

† The term "in the mixture" was often used by early Friends, significant of the EXOTERIC.

‡ Says Penington: "The letter or descriptions of things is not the way; the Spirit is the way, the life is the way, the power is the way."

The text in John xiv. 16, reads in the Greek, literally, "The Spirit of truth."

all men in a personal devil, who was 'prince of the air,' and an enemy and an opponent to the Almighty; who not only had power and dominion over the elements in Nature, being the cause of all the disturbances thereof, but was also the direct agent and cause of all the afflictions, diseases, disasters, epidemics, wars, tumults, unbeliefs, and heresy among men. During the period under consideration, a belief in the doctrine of the devil was a universal belief; and just as prevailing was the idea that he took possession of men's minds, and influenced their thoughts and their being; that the cause of all evil and all sin was that mankind could become possessed and 'afflicted with the devil' (Acts x. 38.) Lecky, in his History, devotes some one hundred and fifty pages in volume I to this subject, to which I would refer my friend N. C. He says, page 112, that Montaigne 'ventured to judge all questions by a secular standard, by the light of common sense, by the measure of probability that is furnished by daily experience.' He seems to be the first of his age to even suspect that witchcraft might be a delusion. Writing at the close of the sixteenth century, our historian says, it flashed like a revelation upon France, and the minds of men seemed prepared for its reception. And when we consider that the Hebrew and Christian Scriptures, 'the laws of Plato, the twelve tables, of the consuls, of the emperors, and of all legislators,—Persian, Hebrew, Greek, German, Latin, French, Italian, Spanish, English,—had decreed capital punishment against sorcerers; that prophets, theologians, doctors, judges, and magistrates had elucidated the reality of the crime by many thousand violent presumptions, accusations, testimonies, convictions, repentances, and voluntary confessions, persisted in to death,' we begin to see the extent of the subject. Montaigne (1589), says our historian, seems to have been among the first to question and to smile unto laughter at the idea of interventions of the devil in all things here below!

"Now although this intervention was of universal belief, yet it was not until the twelfth century that the idea of a person entering into a deliberate compact with Satan took the form and shape of a reality. 'The panic in men's minds was created at first slowly, but after a time with a fearfully accelerated rapidity.' And finally the Christian and the Mahometan world went absolutely mad on the subject! Three of the Popes issued bulls in regard to the suppression of sorcery, and its consequent infidelity. Ecclesiastical councils and committees, bishops both Catholic and Protestant, scoured every corner of Europe to find fresh victims. Every country became stricken with the wildest panic. The inquisitors travelled the land, proclaiming that the devil was freshly and actively operating on all sides. And so late as 1780 was a person executed for sorcery. Now, suppose in these ages of darkness that any person had attempted to smile unto incredulity at this delusion, as Montaigne afterwards did, what would have been the consequence? Would he not have been annihilated by a Scriptural text, and subsequently burned at the stake, in all probability, as an imp of the evil one?

JOHN WESLEY

Plenty of texts there are in the Old Testament that could have been found against him; and in the New Testament demonology has the highest of authority to sanction it. In it we read of Satan leading Jesus 'up' (Luke iv. 5), and tempting him. And much is written concerning being 'possessed' with or of devils. (Matt. iv. 24, etc.) And in a recently published sermon, *De Witt Talmage*, illustrating his late visit to Palestine, spoke of the story concerning the devils and the swine (Matt. viii. 32) as an actual fact.

"Of modern times such men as John Wesley sorrowed over the disbelief in witchcraft as eminently unscriptural and dangerous; and some of our early writers speak of witchcraft and of its penalties, but I do not know of a single instance of their denial of the existence of such a thing. William J. Buck, in his history of William Penn in America, shows very conclusively that he presided in council in two trials of alleged witches; and as late as 1718 the old English law of 1562 was made to apply to Pennsylvania. Our discipline, too, has a law against sorcery or witchcraft. Why, when I was a boy in Philadelphia, many houses were said to be haunted, and it would have required some courage to deny the existence of demonology. It was quite a prominent charge against Elias Hicks by the other branch of the Society that he did not believe in the time-hallowed doctrine of the devil.

"Now, as to any estimate of the actual number of persons who were executed because of being possessed of the devil, or in compact with him, all figures must, as a matter of course, be only approximate. We know that in Protestant Geneva five hundred witches were burned at the stake in three months; and that one thousand were executed in one year in the diocese of Couro. In Toulouse four hundred perished at a single execution for sorcery; and Remy, a judge of Nancy, boasted that he had put to death eight hundred in a single year. At Treves seven thousand were executed, six hundred in a single year by the Bishop of Bamberg, and eight hundred in the same time in the bishopric of Martzburg. In Paris, those executed in a few months, to use the language of an old writer, 'were almost infinite.' In England, judging from the figures given in Chambers's *Cyclopædia* from the returns of two counties, the number executed must have been enormously large. The zeal of the ecclesiastics, Lecky says, was unflagging. It was displayed alike in Germany, France, Spain, Italy, Flanders, Sweden, England, Scotland, and Ireland. An old writer, who cordially unites with this rigor, tells us that in the province of Como alone, eight or ten inquisitors were constantly employed; and he adds that in one year the number of persons they condemned amounted to one thousand. Fools, deformed persons, the blind, and the dumb were regarded as possessed by devils. Luther was particularly hard on such, and advised the burning of all witches; and the language of John Wesley, mentioned above, was in 1768 in regard to the girl Elizabeth Hibson, 'that they well know [that is, unbelievers] whether Christians know it or not, that the

giving up of witchcraft was in effect giving up the Bible.' Those whom we consider the best and the wisest of men seem to have been mad on this subject. Sir Thomas Browne declared that those who denied the existence of witchcraft were by implication not only infidels but atheists. And the eminent Thomas Aquinas, who was the ablest writer of the fourteenth century, assures us that diseases and tempests were the direct acts of the devil; that he (Satan) could transport men at pleasure through the air; and that he could transform them into any shape he desired.

"D. N."

THE DIVINE NAME.

"THE etymology of the names given to the Divine Being is a very difficult subject, though the origins of the Greek, *theos*, and the Latin, *deus*, are more satisfactory than the word 'God.' When Webster expressed doubts as to derivation which has been common with lexicographers from Bailey down to Webster, who was the first to doubt the etymology which had been copied by Dr. Johnson from Bailey, Webster's comment as far back as 1832 was that the idea of naming 'God' from goodness was probably 'remote from the rude conceptions of men in early ages.'

"The scholarship of the present day is with Webster's etymology, from the fact that the words 'God' and 'good' are never identical, the former having a short vowel originally, and the latter a long one. This was considered an 'accidental variation' by Bailey, but not so by the scholarship of to-day, which recognizes the fact that 'Art is short and time is long.'

"The word 'God' is a Teutonic word, says the great German authority Kluge, and has no cognate of similar meaning in the Latin, Greek, Sanscrit, or any other Indo-European language. Now, how the word *gude* which was first worked out by the Greek philosophers and was taken from their language into the Greek of the New Testament, as in John x. 34, 'Ik gath gude siguth,' ('I said, ye are gods,') is quite wonderful when any of the older Hebrew names were at hand,—Jehovah, Adonai, Elohim, terms used in the Old Testament. We observe what they did was to take their neuter noun *guth* and treat it as a masculine.

"As to the meaning of the word originally, it is obscured by its great antiquity, though it would seem to correspond to an *ideal* Indo-European *ghu-to'-m*. In Sanscrit the root *hu* means 'to pour out.' *Hut-am* means 'oblation,' and we find the root *hu* in Sanscrit also, meaning to 'call on,' 'invoke;' *hut'am* meaning 'object prayed to.' This is about all scholars seem to know of the origin of the word 'God.'

"As to the Greek *theos*, and the Latin *deus*, the latter is considered as the same word in Sanscrit, *deva*, a 'god,' and to come from *div*, the sky. As for *theos*, it has no satisfactory etymological connection with *deus*.

"D. N."

POVERTY

TWO FRIENDS.

"JONATHAN W. GILLAM and John L. Griffen, who have lately died, were two Friends very much alike, in that had they lived among the Arabs, they would have called them Godmen, as they called Gordon a 'Godman,' because he lived to Allah, they thought, as a man, a gentleman, and a commander of men.

"In a conversation with Jonathan, some years since, he spoke of true and vital religion as being an effort on the part of man to realize the light and life of the Divine Immanence, and the indwelling of the Highest in humanity, wherein human reason effects a conjunction with divine reason, thus becoming 'acquainted with God,' and living to him in harmony and oneness.

"And the beauty of it was that each of these dear Friends gave evidence of inward and spiritual grace, by their lives and conversation as practical business men, and of an interior life as religious men, to the world about them, evincing the high ideal which permeated their characters, and influenced their conduct in society.

"They therefore lived not in vain in this world, but have left precious memorials as memories and legacies to us their survivors.

"D. N."

POVERTY.

"To be poor is in many cases to be miserable, and I often think of the lines:

" 'Whene'er I take my walk abroad
How many poor I see;
What shall I render to the Lord
For all His gifts to me?'

"My grandfather, David Newport, was often in the way of speaking of the poverty of the country after the Revolutionary War. His father lived in Delaware, and was a neighbor and friend of Warner Mifflin. He had ten children, all of whom lived to an advanced age. During the war they bought nothing except salt and iron,—he like his friend Mifflin being opposed to all war-like contention, they suffered, in common with their friends, very many privations. In fact, poverty and great privation were the general lot of that time, prosperity beginning for the country at large only after the wars and contentions growing out of the French Revolution.

"Well, it is a sad thought to think and to tell, that poverty with all its accompanying and concomitant train of evils is now largely on the increase in this our country; and this sad thought increases when we consider that it is our friends and neighbors, who but some two decades ago were in comfortable circumstances, who are now being reduced to comparative penury and want, by no fault of their own, but by that *most remarkable phenomenon of our time*, the fall of prices, and the

shrinkage of the values of land and of its productions. A most estimable friend, a man of years and of honor, from an adjoining State, recently gave, when on a visit to his relations in our neighborhood, some facts illustrating this. He went to his present residence some fifty years ago and bought some two hundred acres of improved land at about twenty dollars per acre, which by his care and industry and economy he had brought into a high state of improvement. As his family was large, he concluded to purchase, some twenty years since, an adjoining tract of one hundred acres at about one hundred dollars per acre, for which he went into debt. Such were the low prices of land now, that he was afraid, he said, that in the event of his demise his beautiful farms would not bring him enough to pay the debt against them. Such instances as these are now being most sorrowfully repeated all over our country. Take, for instance, the fact that the ordinary wheat crop of Pennsylvania is about eighteen million bushels a year, and that in 1877 it was valued at twenty-four million seven hundred and fifty thousand dollars, and that the same amount of wheat brought our farmers but about the sum of nine million dollars last year, thus showing a loss upon a single crop in a single State of more than fifteen million dollars. And such facts as these are being repeated in all their distressing details all over the land! When I was young, I was willing to be counted with 'the two or three' who were earnest and faithful in seeking to liberate the black man from the thralldom of slavery and want, and now that old age has come I desire to be consecrated, and dedicated too, in a contention which may *tend* to liberate both the black man and the white man also from the governmental and monetary conditions of values and exchanges which have been tending for this twenty years past most iniquitously to create millionaires among us.

"D. N."

EGYPT AND EGYPTIAN DISCOVERY.

"EDITORS INTELLIGENCER AND JOURNAL,—I enjoy the paper, especially some of the recent numbers. The poem on the first page, entitled 'Dedication,' in the issue of First month 27, bespeaks a condition that I love; and now, approaching the second mile-stone in the eighth decade of life, I can affirm that the one essential state in spirituals is to be 'Thine,'—for the mortal one the effort to approach nearer and nearer to the Great First Cause!

"God loves from whole to parts, but human Soul
Must rise from individual to the whole."

"Although I own the book containing the 'Journal of John Comly,' yet your extracts are as a portraiture very edifying, especially in that they exhibit to those who are 'without,' and exoteric, the deep humiliations and baptism of suffering into which the witness is introduced when in travail for the suffering seed.

EGYPT

"An extract from *Scribner's Magazine* is instructive, in relation to that perpetual Sphinx, Egypt, and, although it is true that sculptures and monuments there give us 'no direct information' upon the subject of the Exodus, as A. L. Lewis says, yet Egyptologists infer that this event took place during the time of Rameses II. A recent extract I have seen from the proceedings of the 'Society of Biblical Archaeology' contains a caution as follows: 'The early histories of Israel and Egypt, so far as the records are known to us, are so absolutely independent of each other, and so deficient in positive synchronisms that the date of the Exodus and of the Egyptian king who is connected with it may be assigned to any year we fancy,' etc. I have taken the trouble to add up the time which the eight different authorities (eminent Egyptologists), as given in Professor A. H. Sayce's recent work on Egypt, 'The Ancient Empires of the East,' regard the time in which the great king Menes reigned. The above-mentioned sum I divided by eight, and the result up to the present date is 6060 years. Menes, after many wars and contests, finally 'established himself in the new neighborhood of the Sphinx,' says our author, 'which may possibly record his deeds and features,' he adds.

"Professor Sayce also gives an account of what has been called 'the oldest book in the world,' the 'Papyrus Prisse,' for they had libraries in that day, as the tombs of Gizeh show, and those too bearing the titles of 'Governor of the house of books.' Think of a book written some six thousand years ago containing what the 'governor Ptah-Hoteh' indited in the 'Papyrus Prisse,'—viz.: 'If thou art become great after thou hast been lowly, and if thou hast heaped up riches after poverty, being because of that the chiefest in thy city; if thou art known for thy wealth and art become a great lord, let not thy heart be puffed up because of thy riches, for God it is who hast given them unto thee. Despise not another who is as thou wast: be towards him as towards thy equal.'

"The vast antiquity of Egypt was a wonder to the historians Manetho and Herodotus, who wrote so many centuries ago, and the great excellency of the earliest monuments of which we know are the vouchers of a high civilization preceding them, implying ages of development and progression, and beneath their ruins and *débris* we find, as in other parts of the world, evidences of palæolithic implements which speak of the prehistoric man, as well as of various geological changes to which he and his successor, the man of the neolithic age, were subjected. In the great revolution as respects chronology which has taken place since my schoolboy days, I draw one comfort,—viz., that man, even though we place him in the early tertiary age, was still *a man*; not the least title of evidence in any fossil remains has been found of a progress in the succession of species to those in a higher organization leading to higher types of life. The earliest Silurian trilobite exhibits in the structure of that most delicate organ, the eye, the same complexity and wonder-working power as that exhibited in the present time and era of our day.

EUDEMON

SAMUEL JEANES.

"AT Yearly Meeting time, those of us who gather together cannot fail to mourn the absence of many familiar forms of dear friends whom we have been accustomed to meet at the time of these annual gatherings.

"'But it matters little at what hour o' the day
The righteous fall asleep. Death cannot come
To him untimely who has learned to die.
The less of this brief life the more of heaven;
The shorter time the longer immortality.'

"The late Samuel Jeanes was an honest man in every sense of the word; he was likewise an enlightened man, and his philosophy led him in the faith that the knowledge of a Divine Principle in man was the verification of the truth that Human Nature has received the stamp of sonship to God! Hence, as an Orientalist,—for his knowledge was very large therein,—he sought for *resemblances* in the religions of the world and found them described in substance in the different Bibles of mankind. Few English scholars were better informed than he in regard to Buddhism, Brahminism, Mohammedanism, etc. In his reading he found described a sect of very many thousands of people in India, who, like the Society of Friends, meet together in stillness and silence of thought, seeking thus for a knowledge of the spirit of the Highest. Such a life as our beloved friend lived, and such a faith as he possessed, are as the high thoughts which men think, and the deeds which they do that live after them.

"Samuel Jeanes was one who sought to assist in the attainment of the material good of our humankind, but he did not stop here, as he was also deeply concerned in behalf of man's enlightenment in those things which pertain to his eternal harmony, advancement, and salvation.
"D. N."

GENEALOGY.

It is said to be difficult to name the eight different great-grandparents of an individual. The following are mine:

Jesse Newport and Mary Long.

Thomas Wood and Sarah Yerkes.

John Barker and Elizabeth Rodman.

John Ellison, 3d, and Elizabeth Doughty.

My wife's (Susan S. Newport) great-grandparents were:

William Satterthwaite and Pleasant Mead.

William Claypoole and Elizabeth Hall.

Samuel Griscom and Rebecca James.

Giles Knight and Elizabeth James.

GENEALOGY

Jesse Newport was the son of Thomas Newport, of London, the immigrant.

Thomas Wood, who was a soldier under Washington, was the grandson of Thomas Wood. (See "Book of Memorials of Deceased Ministers," 1787.) He died 1795, in his ninety-fourth year. He was a minister of Abington Meeting for forty-five years. He married Martha Lloyd, 10 mo. 24, 1713.

Elizabeth Rodman was the fifth descendant from John Rodman, the immigrant. (See "Rodman Genealogy.") Her father, Thomas, married Elizabeth Pearson, who it is supposed was the Pearson who came over in the "Welcome" with William Penn.

John Ellison married Hannah Boyd, a grand-daughter of Griffith App Griffith, who was a lineal descendant of Lewellyn App Griffith, who was the last Prince of Wales. So the family record says.

The Satterthwaite family, which was my wife's name, have a family record from Clement Satterthwaite, the father of William, who married Agnes Brathwaite in 1674. They were the parents of William, who settled in Bucks County; he was born in 1709. His son William married May, the grand-daughter of Giles Knight, who came over in the ship "Welcome" with William Penn.

William Claypoole* was the grandson of the immigrant James Claypool, the friend of William Penn. (See Graff's "Claypool Family," which work goes back to James Claypool in 1571.) William's son John married Elizabeth, daughter of Samuel Griscom. She was the distinguished "Betsy Ross," who died in 1836, in her eighty-fifth year. My wife remembers her well.

Among my ancestors who have been largely members of the Society of Friends since George Fox's time, several of them were called to the ministry of the Word, among the most notable of whom was John Rodman, 2d, of New York, of whom mention is made on page 4 in the "Discipline of the New York Yearly Meeting." The records of the Society of Friends at Flushing, Long Island, contain the following note of his death:

"John Rodman, an eminent doctor, did abundance of good in that practice, and was also a worthy minister of the gospel in this town about forty years, a man beloved by all sorts of people, lived to a good old age, about seventy-eight years, died ye 10th of 7 mo., 1731. His wife, Mary, survived him, and died 1748, aged eighty-five years." The account adds "they had twelve children!"

D. N.

* James Claypool's brother John married Elizabeth, daughter of Cromwell.

EUDEMON

MINE ANGEL.

Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.

But if thou shalt indeed obey his voice, and do all that I speak, then I will be an enemy unto thine enemies, and an adversary unto thine adversaries, for mine Angel shall go before thee.—EXODUS xxiii. 20-23.

I KNOW thee, O thou "Angel of the Lord,"

I know His name is in thee;

Blessed knowledge this to me,

The knowledge of thy heavenly word!

That these glad tidings may obtain,

May spread as beams of morning light,

As purest rays of truth and right,

Thus quickening every heart and brain!

These are our aspirations, prayers to thee,

To Thee, our Father and our God;

O spare not thy restraining and correcting rod,

Redeeming thus our frail humanity!

D. N.

PASSING.

WHEN I shall pass from life to death,
With feeble pulse and labored breath;

When earth shall claim its own again,

And spirit leave this world of pain,

In Thee, Our Father, will I trust.

Thou didst not make the soul of dust;

Thou madest man to love and trust,

To seek perfection in Thy will,

And thus all duty to fulfill!

Thus to advance and thus achieve,

Thus to adore and thus receive,

And in Thy Power thus to believe!

APPENDIX



A

IF the existence of such a wonderful medicated pool, the properties of which depended upon the visitation of an angel, were a literal truth, would it not have been recorded by Josephus or some other Jewish historian? They delighted to dwell upon the marvellous, especially upon that connected with the Holy City. Their silence has excited the wonder of such a commentator as Doddridge. This pool has never been found, and never will be, for it belongs to the domain of the unhistorical. It is the language of parable ("without a parable he spake not unto them"); and it presents that great spiritual truth that we are "blind, halt, and withered," unless the "angel" (of His Presence) descends at a certain season into the "pool" (Man). If we find, and dwell in a true "waiting" condition, then "Jesus" (the One Spirit) "saith unto him, Rise, take up thy bed" (false rest), "and walk."

B

PTOLEMÆUS asserted that the time of the ministry of Jesus was limited to one year. This Irenæus combated, and also asserted that "All the elders who in Asia met with John, the disciple of the Lord, testify that John handed this down that Jesus was between forty and fifty years old." Ptolemæus doubtless wrote before the Fourth Gospel appeared, thus agreeing with the Synoptics as to the period of the public ministry of Jesus. According to Matthew, after the temptation in the wilderness, he returned to Galilee, "and leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast. . . . From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand." "And they were astonished at his doctrine: for his word was with power." This is considered to have occurred soon after the Passover, and at the following festival Jesus was put to death by the Jews. He came to Jerusalem a stranger, according to Matthew xxi. 10: "And when he was come into Jerusalem, all the city was moved, saying, Who is this?" Thus one year's ministry is plainly denoted by the Synoptics, as but one Passover is indicated by them during his ministry, and but one visit to Jerusalem. It was at Cæsarea Philippi that he decided to go thither. We trace him from Capernaum through Galilee, then over the sea to the country of the Gadarenes, from thence recrossing the sea to Nazareth, again he preached in Galilee. On the shores of Tiberias he

taught the parable of the Sower, returning again to "his own country and taught them in their synagogue." After the death of the Baptist he crossed the sea and "came into the land of the Gennesaret," and departed into the coasts of Tyre and Sidon, returning again unto the sea of Galilee; he went up into a mountain, healing the multitude. Then "he came into the coast of Magdala," where he rebuked the wicked and adulterous generation that seeketh after a sign. From that place he went by Cæsarea Philippi, finally up to Jerusalem!* And judging from the narrative given by the first three evangelists, it is not possible for him to have been at Jerusalem before, as he had not been in Judea during his ministry.

In opposition to this is the Fourth Gospel, and it cannot be harmonized with it. The truth is stated in a standard Biblical dictionary published by the American Tract Society. It says that "it is a spiritual rather than a historical gospel." This is very clearly denoted by its author, for, according to him, Jesus did not manifest his power at Capernaum but at Cana. This was near the fast of the Passover, for he went from Cana to Capernaum, where he remained not many days, but went up to Jerusalem to the Passover. Now, John and the Synoptics have Jesus attending the first festival after the commencement of his ministry, and according to John the "beginning" was in Cana after the descending of the Spirit, being the time that the Baptist bore record "that this is the Son of God." But according to the first three evangelists, his work was on the eve of accomplishment, as he had come to Jerusalem to meet his martyrdom. The Fourth Gospel has Jesus to make three specific visits to Jerusalem; first, *soon after the miracle at Cana*; and in this visit John agrees with Matthew, Mark, and Luke. But in the two subsequent visits, at his second Passover and at the festival of the tabernacles, in all three Passovers, as is denoted by Dr. Robinson in his "Harmony of the Gospels." Thus it follows, then, as a necessary deduction, that if the first three Gospels be taken literally, then the principal works of Jesus were performed after his demise, as according to John.

An eminent orthodox writer, Luthardt, says, "One must make up his mind to take the Johannine question not as a historical, but as a psychological question." The tradition certified to by Clement, of Alexandria, was "that John, at the call of his friends, filled by the Holy Ghost, wrote the Spiritual Gospel." "Bodily things," said Clement, "had been made clear." "Without a parable he spake not" is the key of understanding. The disciple that Jesus loved was the follower of the blessed truth. Luthardt says, when speaking of the great liberty the evangelist took with history, "We must acknowledge that in John we are indeed to

*The IMMEDIATE CAUSE of hostility against Jesus, as given by the Synoptics, seems to have been the "overthrow of the tables of the money-changers." (Matthew xxi. 12; Mark xi. 15; Luke xix. 45.)

APPENDIX

refer the contents, but not the form of the discourses, to Jesus himself." Again he writes, "The harmony of the picture of Jesus stood before him in the vision of his soul." Keim and other writers are correct in saying, "The Fourth Gospel gives a religious philosophy only a historical dress." And as regards the author himself, I am inclined to think Schweizer (1841) may be correct in saying this Gospel had two authors. John wrote the original, the interpretations being written after his death, but before the original was published, and are partially as reliable, and partially less reliable, than the Synoptics. The compiler, however, I would say, wrote freely from the Christian consciousness and experience of himself and of his surroundings, for no one can be independent of these. Herein the plural is denoted, "*We* know that his testimony is true," etc. (John xxi. 24.) Thus, as Zeller so well says, "After Justin Martyr's time, finally the fourth evangelist, who, unmoved by all opposition, wished to solve and reconcile all contrariety in the comprehensive totality of the Christian principle of holding firmly as a centre* to Christ." Bretschneider's view (1820) was that this Gospel was the work of an Alexandrian, who introduced it,† according to John (and that is all it professes), at Rome during the time of the Easter controversy, which caused so much trouble in the Church.

The form of the plan has been noted as evincing free construction of history. Keim counts thus: "Jesus three times in Galilee, three times in Judea, three Passover feasts, three miracles in Galilee, three in Jerusalem. Jesus moves about the Baptist twice three days; three days covers the story of Lazarus, six days covers the death Passover; three words on the cross, and three appearances of the risen one." This number certainly appears to play a certain part in this Gospel. The first three sentences denote this, though it may be in part the rhythm of its writer's thought; but it also shows free adaptation of history. And this style is not unlike that of the Old Testament. "It was written within and without," says Ezekiel ii. 10. This is the *secret* of the brotherhood to which doubtless the fourth evangelist belonged. Herein is the enigma of the Age, and it is the language of Nature, too, and we cannot alter it. Pearls must not be cast before swine. As Ulnman has denoted, "There is no real beginning of life, in nature, or in the world of mind, which has not something mysterious and unexplained about it."

The soul of the book under consideration, its topic, and its theme, is "Christ within." And it may be that John's original account was eminently subjective in its illustrations; but that some later writer, in one

* A centre mystically defined, which was of a non-committal character, and hence its general reception, as it tended to reconciliation. As see the different terms given to the Paraclete in John, and herein is the wisdom of Jesus.

† The title in MS. V. and S., is "after John," according to Tischendorf. See Tauchnitz edition, 1870.

mould, using the single genuine pieces of John, cast anew (for the *without* in part), in a mingled objective and subjective sense, the Logos doctrine of the true church, seeking to elevate to a higher unity existing differences, and thereby found the church universal.

C

THE difficulty of determining the Apostle's Christology would be much diminished if we could trace the forgeries with which his epistles are interlarded. We know, however, that great interpolations have been made by comparing our present edition with Codex Sinaiticus, Vaticanus, and Alexandrinus. For instance, the words "by Jesus* Christ," in Ephesians iii. 9, are an interpolation. Thus, Paul is made to say that the Infinite God created all things "by Jesus Christ." An absurdity of which Paul was never guilty, for he held that Jesus was begotten of earthly parents, the son of man, and from this he doubtless never wavered; and it may be that a wholesale interpolation of his epistles took place between the period of his death, A.D. 66, and the time in which he again rose into favor with the Church in the third century. His influence having suffered an eclipse in the second century, during which, after Hadrian's time, A.D. 117, he was scarcely spoken of. And it may be that they were subjected, as a certain writer says, "to the most glaring forgeries in order to make them conform to the Philo-Alexandrian ideas which in the mean time prevailed." Still, Paul held to the sentiment of Philo, that "the Logos is the foundation of all wisdom," for he says that "Christ is the power of God, and the wisdom of God." Concerning Jesus he says (Romans i. 3, 4), "Made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." This is plain and simple, that the Logos, or Christ, descended and abode in a pre-eminent manner in the man Jesus, "according to the spirit of holiness." This I take to be Paul's Christology, and that he never accepted the *hypostasis* attributed to John, which was a change from the Logos of Philo, a change suddenly made to harmonize with the theology of Plato, of a divine man. "Wherefore, come all ye together as to one temple of God, as to one altar, as to one Jesus Christ, who proceeds from One Father, and exists in One, and is returned to One." (Ignatius to Magnesians, Sec. 7.)

The Gnostics and Sabellians spoke of æons and emanations, or virtues of God; but Paul held with Jesus to the Oneness of the Divine Mind, in His manifold wisdom. "Christ in you the hope of glory." The term *pleroma* was a favorite one with the Gnostics; but Paul's desire to the Ephesians was "that ye might all be filled with the fulness of God." Again, we find the same thought (Hebrews xi. 6), "God is, and he is a

* The word Jesus is the form assumed in Latin by the Greek *Jesous*, which is the translated form of the Hebrew *Joshua*.

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rewarder of them that diligently seek him." Thus, the apostle taught that God was in Christ, that all power is of the Infinite Father (Romans xiii. 1). The distinction between Paul and these errorists is very clear, as he bore witness to "the simplicity that is in Christ" (2 Corinthians xi. 3), "whilst they presume to reason on spiritual generation, and from negative ideas to draw positive conclusions." And thus issued that "little spark" of which an ancient writer speaks as between Arius and Alexander, and from which a large fire was kindled, which has disturbed the peace of the world for more than a thousand years, and which remains unsettled to this present era in so many minds, but which can be easily settled, by each one realizing for themselves and in themselves that God is, that is, that He operates in the world of matter, and on the world of mind.

D

THE idea of an unchangeable order belongs to the nature and character of an Infinite Being of adorable perfection, and this immutability is confirmed to us by observation and experience. To prove the contrary of this would be to prove Deity a finite being. It would be a libel on His character and nature, and would unsettle or destroy all proof whatever. But as men often reason in a circle, and infer the power to suspend from the power to create, let us in the consideration of this question admit as a failure all efforts to demonstrate the impossibility of miracles even by the hand of such reasoners as Hume and others. Still, we must demand full and adequate proof of the exercise of creative energy in this direction, so that we may not believe that which is contrary to sense and reason. And we may ask very properly, Is it possible that, if the wonderful prodigies, portents, and marvels narrated by the evangelists are to be literally understood, would Paul, James, and Peter in their epistles have remained silent about them? especially when two of these are stated in the Acts to have wrought some of the greatest of these wonders and miracles. Again, the writers of the age from A.D. 33 to A.D. 140 are silent also concerning acts and deeds of this character narrated by the evangelists as having been the work of Jesus or his disciples. The Epistle of Barnabas, too, says naught on this subject, though this production is entitled to much credit, and bears much less evidence of manipulation than contemporaneous productions, and yet he says naught of the miracles ascribed to Jesus. Neither he nor Ignatius nor Polycarp nor the profane writers of the age, such as Josephus or Tacitus, give us any evidence or account of the greatest marvels that have happened in the history of our globe. The silence of Justin Martyr on this subject, when he has written so much upon the prophecies, points, with the great mass of subjoined evidence that can be adduced, to the fact that the miracles were inserted at a later day, as figures or parables, doubtless for the purpose of influencing the "without," and carrying the Gospel to the heathen.*

* See p. 221, Origen's View.

The truth of history points with unerring certainty to the fact, that the personality of Jesus in the Augustine age was not widely known, but that he was as he has said, "I am meek and lowly of heart." His public ministry was a short one, as the Synoptics denote. The word of the prophet was fulfilled: "Behold my servant, whom I have chosen. . . . He shall not strive, nor cry, neither shall any man hear his voice in the streets." Because of this it was that Josephus and Philo wrote naught concerning him. The extract from Josephus being an admitted forgery of the fourth century. Dr. Lardner gives nine reasons for this fact, when but the one is sufficient that it was never quoted or referred to by any writer previous to Eusebius, who wrote his history in the fourth century. Jesus died a martyr for the Truth as thousands have done, "being born again," as Peter says, "not of corruptible seed, but of uncorruptible, by the word of God, which liveth and abideth for ever." . . . "Who, when he was reviled, reviled not again: when he suffered, he threatened not; but committed himself to him that judgeth righteously." (1 Peter ii. 23.) His hypostasis* was an after-thought, the growth of more than two centuries, of which Peter, James, or Paul knew nothing! Jesus was, as the latter has said, "a minister of the circumcision for the truth of God." (Romans xv. 8.) And in his comparatively humble mission and ministry, he so illustrated the "gift of grace" (Romans v. 17) by a righteous life, that he brings *at-one-ment* to many. "So that by the obedience of one shall many be made righteous." (Romans v. 19.)

"Let this mind be in you, which was also in Christ Jesus:† who, being in the form [likeness] of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." (Philippians ii. 5-7.)

The life and the character of Jesus of Nazareth depend not upon the genuineness of the Four Gospels; without these we have the epistles of Paul, of Peter, and of Barnabas. We have the writings of the Fathers of the first and of the second century. We have the evidence, also, of the great fact of the growth of the pure seed among the many primitive sects, each of which seems to have had its gospel. We have the testimony, too, of the Ebionites, and of the Gnostic and Ophitic sects, of Basilides, Marcion, and many others. Let none, then, fear that the *real* Jesus will vanish away under the scrutiny of the age, for that wonderful personality is an immortal personality.

We can hold fast, also, to that ideal Christ who is not born, not

* The Council of Antioch condemned the expression *homoousios* ("consubstantial"), which became ever afterwards the very watchword of Nicene orthodoxy. The controversy as to Arianism being concerning *homoiousios* and *homoousios*, two Greek terms.

† This is the correct rendering.

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baptized, who does not struggle, and who suffers not. Of such the evangelist has discoursed in that immortal poem that bears the name of John:

“Strong son of God, immortal Love,
Whom we that have not seen Thy face,
By faith, and faith alone embrace,
Believing where we cannot prove.”

Many were the letters, we are informed in the “Memoirs of Ten-nyson,” which he received as to the meaning which attached to the above lines, and as to his interpretation of the New Testament literature. He generally answered these by referring, his son says, to the lines below:

“For Wisdom dealt with mortal powers
Where truth in closest words shall fail
When truth embodied in a tale
Shall enter in at homely doors,

And thus the Word took breath and wrought
With human hand the creed of creeds
In loveliness of perfect deeds
More strong than all poetic thought.”

E

THIS epistle is directed to the “twelve tribes which are scattered abroad,” and was no doubt widely circulated, and was kept in a state of doctrinal purity, and was doubtless well guarded by its friends, and has descended to us in a state of genuineness very much as the Apostle James wrote it. That its author was a Jew is denoted (James ii. 21). It was written at an early date, and, like First Peter, makes no allusion to the disputed dogmas of the second century. Like it, too, it breathes that pure and simple faith which bespeaks an acquaintance with him of Nazareth. It is noticeable, though, that, like Peter, he makes no reference to the prodigies of the Gospels, or of the miraculous conception. He is also silent on the subject of the resurrection.* He speaks of the cruel death of “the just,” but mentions not his outward resurrection. The Epistle of James and the First Peter I prize highly, for, like the spirit of Jesus, they are full of the spirit of Divine love and of Christian charity.

F

THE Primitive Gospel, or the Evangelum, was probably the Gospel according to the Hebrews, to which the Christians in Judea clung so closely, through great sufferings and persecutions.

* Paul was quoted in very early times as denying the resurrection of the body. (1 Corinthians xv. 50.)

They were called Ebionites. The great heresy-hunter, Epiphanius, charged them with the mutilation of Matthew. Eusebius states that they considered Jesus "a plain and common man, and justified in his advances in virtue, and that he was born of the Virgin Mary by natural gestation." These views were considered derived from the Gospel of Matthew, and were directly learned from the apostles. The Ebionites suffered much; some traces of them existed as late as the fourth century, "when they insensibly melted away, either into the church or into the synagogue." (Gibbon, ch. xv., vol. i, p. 255.) The present version of Matthew was written in Greek, whilst the original was published in Hebrew, as seems well established, and it was no doubt destroyed, root and branch, by the Roman Church, thus inflicting a great loss upon mankind. The Gospel according to the Hebrews* was highly esteemed, and Papias, Hegesippus, Clement of Alexandria, Origen, Eusebius, and Jerome seem to have had it in their hands. Its extent it is impossible to estimate, as it varied; but we know from the stichometry of Nicephorus that a Greek translation of it had two thousand two hundred stichoi. He does not put it among the apocryphal books of the New Testament, but among the Antilegomena, as Eusebius also does. Thus it was one of the forms of the canonical Gospels, though our Matthew and Mark cannot be identified with the *Logia* of Matthew that is mentioned by Papias. That writer does not himself identify them, and it is noteworthy that he puts oral tradition above written documents. (Davidson, vol. i., p. 520.) He speaks "of those who told about strange commands." "I did not," he says, "think that the things out of the books did me so much good as those from a voice that was alive and remained." Thus, doubtless, the record which Papias speaks of as by Matthew was one of the forms of the Primitive Gospel; and, as he calls them *logia* (or sayings) in the original Hebrew (for he does not regard the Greek translation as authentic), the record which he speaks of was doubtless a collection of the sayings of Jesus, and of simple narrative. His language is, "everybody translated as he was able," which indicates directly, and implies paraphrases rather than translations. Hieronymus says it was not known who translated the Hebrew into Greek.

Now, Papias is our earliest authority, and the terms he employs, oracles, or *loga*, denote a collection of sayings; and we find in our Matthew that such an element is the more important part in his history. In Luke they are subordinate; in Mark they are shortened and the narrative lengthened.

Orthodox critics, writing in the interest of the Christian Evidence Society, are now writing in agreement that the Synoptic records are not original documents, but are such as our oldest church historian, Papias, describes them in his positive and negative testimony in respect to Mat-

* The section, Matthew i. 18-ii. 23, concerning the miraculous conception, was not included in the Gospel according to the Hebrews.

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thew and Mark. W. Sanday, A.M., a learned divine, writing in the interest of the Christian Evidence Society, in common with other of his evangelical brethren, says, in speaking of the work to which Papias referred as a summary of the sayings of Jesus, as short and brief as a collection in the whole, and that "investigation shows that our present St. Mark was not the original;" and this "tells," he says, "with increased force against St. Matthew," because the latter has differed from Mark and Luke "on as many as nine hundred and forty-four separate points;" hence that it has deviated greatly from the original document of which Papias has borne testimony. And here I would add that if the evangelists had access to a common authoritative document, why would they have incorporated its material in their own Gospels in so many different ways? But herein we have Luke's answer ready at hand, that they were "many" lives and accounts of the life and times of Jesus. And this fact also denotes a later compilation of the present evangelical records than the time in which Papias wrote. Our canonical Gospels had to make good their claim, and thus displaced their simpler, truer, and more original rival documents. And herein a fact is patent to all investigators, that in the latter part of the second, or rather at the beginning of the third, century we came out of obscurity into the broad blaze of day in respect to the status of our canonical records. To my mind, the answer to this is clear; there was concerted action and agreement upon the part of such men as Irenæus, Tertullian, Clement, and Origen, and such concert was a necessity in their opinion, because the Errorists (heretics) threatened to overwhelm the Church, and hence, as Irenæus says, the Gospel was limited to "four," giving as a reason that there are "four cardinal points, etc."! Our author whom I have quoted felicitously suggests that it was a "survival of the fittest!" Our canonical records may date back to the first quarter of the second century, notwithstanding the amount of negative testimony against such a theory; particularly the fact that Justin mentions them not as such; but if they date their origin from thence, they cannot have been considered by such writers as Hegesippus and Papias as authoritative documents, or they would have treated them as such.

For some time past I have clearly seen that our canonical Gospels are "far from being the artless, guileless, unstudied compositions they have passed for; they are imbued with the atmosphere of reflection, are ingeniously elaborated, and in parts painfully studied. They are meditated biographies, in which the biographical material is selected and qualified by speculative motives." As O. B. Frothingham well says, "The period that Paul's ministry supposes must be searched for in these after-minded books." True criticism will forbid us, in reading them, to consider them as genuine histories, other than as founded upon the fact of a great life and character whose name and image were used as a synonyme to express what is great and true in humanity. Paul pointed to this clearly when he said, "Now I say that Jesus Christ was a min-

ister of the circumcision for the truth of God." He makes that distinction which Irenæus informs us was made by early Christians between "the human instrument and the Divine Spirit."

Even such an orthodox writer as B. F. Westcott, D.D., of Trinity College, speaks of the Fourth Gospel as a "poem" and an "epic," and assumes the ground which I took in "Indices" of an oral Gospel, and says that "the knowledge of the teaching of Christ, and the details of his life were generally derived from tradition and not from writings." And Mark, he says, "observed the limits of the first oral Gospel" in respect to the nativity and infancy. He also speaks of the Hebrew (Aramaic) ancient form, which the Nazarenes and Ebionites used, and that "the Ebionites had nothing to answer to the first two chapters of our present text" (Matthew's). "That the first Gospel was an oral message and not a written record." And this author also points to the fact that the apostles in their writings have no knowledge of a written gospel, though they allude to the scenes of trial and suffering connected with the life of Jesus in their various epistles. The substance of the Gospels is recognized by them as a history, but, as Stanley has said, no miracles are alluded to; and, although their style is generally esoteric and subjective, yet they tell naught concerning the incarnation, as respects a miraculous birth. This and other details of like character belong to the domain of poetry and embellishment, as Origen and other Fathers have clearly implied. Says St. Hilary, "There are many historical passages of the New Testament that, if they are literally taken, are contrary to sense and reason; and therefore there is a necessity of a mythical interpretation." The clear-cut words of Origen are, "We do not invite the more able and vigorous inquirers to a simple and irrational faith when dealing with the history of Jesus presented in the Gospels; we wish to prove that those who are to study it need careful and candid judgment and the spirit of assiduous investigation, and, so to speak, an entrance into the design of the writers, that so the purpose of each recorded fact may be discovered."

G

MOLAR and molecular motion dynamically considered consists of change of position relatively to objects, such motion being in no way connected with consciousness in space-relations. My body is bounded by such relations as north and south, above and below; but thought consciousness is not thus located. Its power and action are a living entity, and are not limited by the body or local in the body. The antecedents and subsequents of physical movements correlate *not* with the mind, but with sequence and consequent, which belong to and are a part of their own phenomena. Hence no state of consciousness can pass into molecular action. The converse being also true, as is demonstrated by the doctrine of the Persistence of Force. States of consciousness being connected with each other by simple sequence and are correlate, as each one can determine for itself in the train of sequence of thought. They

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do not originate *de novo* with an alien nature, having no appreciable connection with them.

That matter can become sensation is utterly inconceivable; the difference not being in development, but in nature and kind. Between that which feels and reasons and that which is felt and reasoned about there can be no homogeneity. No series of mental actions can infringe upon or pass over into a series of physical movements; and this distinction is ultimate in the order of thought. To man their relations are forever twain. To the Infinite, in His undiscoverable relation, they are, of course, one, as He is one; but to us most wisely He has made them twain, and hence to us no assignable antecedent of a material nature can we introduce as a subsequent to produce sensation, though the two are but varied manifestations of Ultimate Power. The first being related to each other in space and in space only, as the latter is in time and in time alone as regards states of consciousness and feeling. Respecting spirit, it can have neither space nor time relations in its abstract immortal self. In asserting it we assert the Unconditional Reality which is correlate with the True, the Beautiful, the Good, and the Eternal.

H

I HAVE written freely of what are called sacred books, concerning their genuineness, but the *fact* of the anonymous authorship of the historical part of the Old Testament, the Four Gospels, the Acts of the Apostles, and the Epistle to the Hebrews need not, with any well-balanced mind, detract from their merits or virtue. It is merely the characteristic of the spirit in which such works were written as the Vedic Hymns and the Avesta. Such books were not the voice of an individual mind alone, but of an epoch and a people, and hence the disappearance of authorship into communities and brotherhoods of believers. The Fourth Gospel is of this character, and pre-eminently so. It was the conception of many minds, and much deep experience of the Essenian brotherhood concerning the Spiritual Christ! Hence it is written (John xxi. 24), "We know that his testimony is true," and hence the individual disappeared in the grandeur of the subject. Its author is evidently alluding to this (John vii. 18): "And he that speaketh of himself seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him." His pseudonyme being self-renunciatory.

The earliest tradition is from the Canon of the Muratori, about the year 175. This fragment says, "The fourth of the Gospels is by the disciple John. He was being pressed by his fellow disciples and fellow bishops, and he said, 'Fast with me this day, and for three days; and whatever shall be revealed to each of us, let us relate it to the rest.' In the same night it was revealed to the apostle Andrew that John should write the whole in his own name, and all the rest should revise it."

Clement, of Alexandria, who died 220, also relates the same tradition.

"John last," says Clement, "aware that in the other Gospels were declared the things of flesh and blood, *being moved thereto by his acquaintances*, and being inspired by the Spirit, composed a *spiritual* gospel." In the same manner, Epiphanius, in the latter part of the fourth century, says that John wrote last, wrote reluctantly, wrote because he was constrained to write, wrote in Asia at the age of ninety.

All this points to a *revision* of what John had done; his friends desired his "*remembrances*;" his friends having a hand in the production of the Gospel, giving these a guarantee as to its genuineness, "This is the disciple who testified to these things, and who wrote these things: and *we* know that his testimony is true."

Thus John's *logia*, "sayings of the Lord," were used, and blended in one mould by a disciple, a man of talent, of soul, and of deep experience in the Christ *life*, seeking not his own glory, but that the truth might be exalted, and his name be written in the book of life. And thus we have the genuine *logion* of Jesus intermingled with much allegorical theology by his editor as a necessary setting and connection, here in juxtaposition, there articulating them.

Says Justin, "Short and concise are the sayings that came from him," agreeing with the Clementine Homilies concerning the sayings of Jesus: "His wont was to make concise utterance touching the things of concernment to the truth." And thus also the editor, a trained writer of the Greek language and acquirements, whose style was as of his era, an archaic one, framed his matter into continuous discourses, joining his sentences by articulations, so different from Matthew, who uses the form of the Semitic people, the gnomic form, in a perfectly natural manner, delivering his thoughts in detached sentences as Jesus doubtless spoke them.

We know the change which befell the Gospel text between the fourth and the tenth century, as, for instance, the Vatican and Sinaitic contain neither the story of the woman taken in adultery nor the account of the angel troubling the water in the pool Bethesda, and also later manuscripts make Peter say, "Thou art the Son of the Living God," when the Vatican and Sinaitic have it, "Thou art the holy one of God." And the query arises very *justly*, If such liberties were taken with the text after it had been received by the church, how much more liable to additions and interpolations was it before the time, say, of Irenæus, when the canon of Holy Scripture was not settled?

And herein the author of "Supernatural Religion" has proved by his diligence and accuracy *in this respect* that there is no evidence of the establishment of a Gospel Canon before the time of Irenæus, in the last quarter of the second century. His details are very exhaustive, showing that while such writers as Clement and Justin quote the Old Testament with accuracy, that their wording and order are entirely different when they quote the corresponding sayings as authority. Take the famous sentence, "Render unto Cæsar," etc., as quoted by Justin; yet

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herein he differs from our record, and so it is universally; and the author of "Supernatural Religion" has established that before Irenæus not one passage was quoted exactly as from our record, and by bringing the alleged quotations forward from the Old as from the New Testament, he has proved that while authors previous to the time above mentioned quote often literally and unmistakably from the first, as from a body of Canonical Scriptures, that the contrary is the case universally with the New Testament literature, establishing the fact that there was much *oral* testimony, and "many" written accounts of the life and times of Jesus from which all were at liberty to draw and to choose at that time!

THE END.

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Newport, David -

AUTHOR

Eudemian Spiritual N-

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